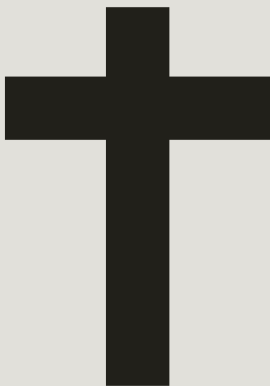


# George Noyes Bible



The Holy Bible, translated into English by George Noyes  
(1869)

**George Noyes Bible**  
**The Holy Bible, translated into English by George**  
**Noyes (1869)**

Public Domain

Language: English

Dialect: archaic British

Translation by: George Noyes

2019-10-24

---

PDF generated using Haiola and XeLaTeX on 18 Apr 2025 from source files dated 31 Aug 2023

e1e05aef-89a9-51f5-b831-6c6b0971b08b

## Contents

Matthew . . . . .	1
Mark . . . . .	60
Luke . . . . .	97
John . . . . .	160
Acts . . . . .	208
Romans . . . . .	269
1 Corinthians . . . . .	295
2 Corinthians . . . . .	320
Galatians . . . . .	336
Ephesians . . . . .	345
Philippians . . . . .	354
Colossians . . . . .	360
1 Thessalonians . . . . .	366
2 Thessalonians . . . . .	371
1 Timothy . . . . .	374
2 Timothy . . . . .	381
Titus . . . . .	386
Philemon . . . . .	389
Hebrews . . . . .	391
James . . . . .	410
1 Peter . . . . .	417
2 Peter . . . . .	424
1 John . . . . .	429
2 John . . . . .	436
3 John . . . . .	437
Jude . . . . .	438
Revelation . . . . .	440

## THE GOSPEL ACCORDING TO ST. MATTHEW

<sup>1</sup> The genealogy of Jesus Christ, son of David, son of Abraham.

<sup>2</sup> Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brothers.

<sup>3</sup> And Judah begat Pharez and Zarah, by Tamar. And Pharez begat Hezron; and Hezron begat Ram;

<sup>4</sup> and Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon;

<sup>5</sup> and Salmon begat Boaz by Rahab. And Boaz begat Obed by Ruth. And Obed begat Jesse;

<sup>6</sup> and Jesse begat David the king. And David begat Solomon by the wife of Uriah.

<sup>7</sup> And Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa;

<sup>8</sup> and Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah;

<sup>9</sup> and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah;

<sup>10</sup> and Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah;

<sup>11</sup> and Josiah begat Jeconiah and his brothers, at the time of the removal to Babylon.

<sup>12</sup> And after the removal to Babylon, Jeconiah begat Shealtiel; and Shealtiel begat Zerubbabel;

<sup>13</sup> and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

<sup>14</sup> and Azor begat Zadok; and Zadok begat Achim; and Achim begat Eliud;

<sup>15</sup> and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

<sup>16</sup> and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

<sup>17</sup> So all the generations from Abraham to David are fourteen generations; and from David to the removal to Babylon are fourteen generations; and from the removal to Babylon unto Christ are fourteen generations.

<sup>18</sup> Now the birth of Jesus Christ was in this manner. When his mother Mary had been betrothed to Joseph, before they came together, she was found to be with child by the Holy Spirit.

19 Then Joseph her husband, being righteous, and not willing to expose her to shame, purposed to put her away privately.

20 But while he thought on these things, lo! an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, fear not to take to thee Mary thy wife; for that which is conceived in her is by the Holy Spirit.

21 And she will bear a son, and thou shalt call his name Jesus; for he will save his people from their sins.

22 Now all this took place, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23 "Behold, the virgin shall be with child, and shall bear a son, and they shall call his name Immanuel;" that is, when interpreted, God-is with-us.

24 Then Joseph, on waking up from sleep, did as the angel of the Lord had bidden him, and took to him his wife;

25 and he knew her not till she had brought forth a son: and he called his name Jesus.

## 2

1 Now when Jesus had been born in Bethlehem of Judaea, in the days of Herod the king, lo! there came magians from the East to Jerusalem,

2 saying, Where is the king of the Jews that hath been born? for we saw his star in the East, and came to do him homage.

3 But when Herod the king heard of these things, he was troubled, and all Jerusalem with him;

4 and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born.

5 And they said to him, In Bethlehem of Judaea; for thus it is written by the prophet:

6 "And thou Bethlehem, land of Judah, art by no means least among the princes of Judah; for out of thee shall come a ruler, who shall feed my people Israel."

7 Then Herod, having privately called the magians ascertained from them exactly the time when the star appeared.

8 And he sent them to Bethlehem, and said, Go and search carefully for the child; and when ye have found him, bring me word, that I also may go and do him homage.

9 When they had heard the king, they departed. And lo! the star, which they had seen in the East, went before them, till it came and stood over where the child was.

10 When they saw the star, they rejoiced with exceeding great joy;

<sup>11</sup> and when they had come into the house, they saw the child with Mary his mother, and fell down, and did homage to him; and opening their treasures, they presented him gifts, gold and frankincense and myrrh.

<sup>12</sup> And having been warned by God in a dream not to return to Herod, they went back to their own country another way.

<sup>13</sup> And when they had gone, lo! an angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the child and his mother, and flee into Egypt, and remain there until I speak to thee; for Herod will seek the child, to destroy him.

<sup>14</sup> And he arose, and took the child and his mother by night, and went to Egypt;

<sup>15</sup> and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, "I called my son out of Egypt."

<sup>16</sup> Then Herod, when he saw that he had been deceived by the magians, was greatly enraged; and sent forth, and slew all the male children that were in Bethlehem, and in all its borders, from two years old and under, according to the time which he had ascertained from the magians.

<sup>17</sup> Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

<sup>18</sup> "A voice was heard in Ramah, weeping, and great mourning; Rachel weeping for her children, and refusing to be comforted, because they were no more."

<sup>19</sup> But when Herod was dead, lo! an angel of the Lord appeareth in a dream to Joseph in Egypt,

<sup>20</sup> saying, Arise, and take the child and his mother, and go to the land of Israel; for they who sought the child's life are dead.

<sup>21</sup> And he arose, and took the child and his mother, and came into the land of Israel.

<sup>22</sup> But when he heard that Archelaus was reigning in Judaea in the place of his father Herod, he was afraid to go thither; and being warned by God in a dream, he withdrew into the parts of Galilee,

<sup>23</sup> and came and took up his abode in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, "He will be called a Nazarene,"

### 3

<sup>1</sup> In those days came John the Baptist, preaching in the wilderness of Judaea,

<sup>2</sup> saying, Repent, for the kingdom of heaven is at hand.

<sup>3</sup> For this is he that was spoken of through Isaiah the prophet, saying, "The voice of one crying in the wilderness, Prepare the way of the Lord, make straight his paths!"

<sup>4</sup> And John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

<sup>5</sup> Then went out to him Jerusalem, and all Judaea, and all the country about the Jordan;

<sup>6</sup> and were baptized by him in the river Jordan, confessing their sins.

<sup>7</sup> But seeing many of the Pharisees and Sadducees coming to be baptized, he said to them, Brood of vipers, who warned you to flee from the coming wrath?

<sup>8</sup> Bring forth therefore fruit worthy of repentance,

<sup>9</sup> and think not to say within yourselves, We have Abraham for our father; for I say to you, that God is able out of these stones to raise up children to Abraham.

<sup>10</sup> And already is the axe lying at the root of the trees; every tree therefore that beareth not good fruit is to be cut down, and cast into the fire.

<sup>11</sup> I indeed baptize you in water, for repentance; but he that cometh after me is mightier than I, whose sandals I am not worthy to bear; he will baptize you in the Holy Spirit and in fire.

<sup>12</sup> His winnowing-shovel is in his hand, and he will thoroughly cleanse his threshing-floor, and gather his wheat into the garner; but the chaff he will burn up with unquenchable fire.

<sup>13</sup> Then cometh Jesus from Galilee to the Jordan to John, to be baptized by him.

<sup>14</sup> But John opposed him, saying, I have need to be baptized by thee, and dost thou come to me?

<sup>15</sup> And Jesus answering said to him, Suffer it now; for thus it becometh us to fulfill all righteousness. Then he suffered him.

<sup>16</sup> And Jesus, as soon as he was baptized, went up from the water; and, lo! the heavens were opened, and he saw the Spirit of God, descending like a dove, coming upon him.

<sup>17</sup> And lo! a voice from the heavens, saying, "This is my beloved Son, with whom I am well pleased."

## 4

<sup>1</sup> Then was Jesus led up by the Spirit into the wilderness, to be tempted by the Devil.

<sup>2</sup> And when he had tasted forty days and forty nights, he was afterward hungry.

<sup>3</sup> And the tempter came and said to him, If thou art the Son of God, command that these stones become loaves of bread.

<sup>4</sup> But he answered and said, It is written, "Man shall not live on bread alone, but on every word that proceedeth from the mouth of God."

<sup>5</sup> Then the Devil taketh him into the holy city, and setteth him on the pinnacle of the temple;

<sup>6</sup> and saith to him, If thou art the Son of God, cast thyself down; for it is written, "He will give his angels charge concerning thee; and in their hands they will bear thee up, that thou mayst not dash thy foot against a stone."

<sup>7</sup> Jesus said to him, Again it is written, "Thou shalt not make trial of the Lord thy God."

<sup>8</sup> Again, the Devil taketh him in an exceeding high mountain, and showeth him all the kingdoms of the world, and their glory;

<sup>9</sup> and said to him, All these things will I give thee, if thou wilt fall down and worship me.

<sup>10</sup> Then saith Jesus to him, Be gone, Satan! for it is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

<sup>11</sup> Then the Devil leaveth him; and lo! angels came and ministered to him.

<sup>12</sup> Now when Jesus heard that John had been cast into prison, he withdrew into Galilee.

<sup>13</sup> And leaving Nazara, he came and dwelt in Capernaum, on the shore of the lake, in the borders of Zebulun and Naphtali;

<sup>14</sup> that it might be fulfilled which was spoken through Isaiah the prophet, saying,

<sup>15</sup> "The land of Zebulun, and the land of Naphtali, by the way of the lake beyond the Jordan, Galilee of the Gentiles,

<sup>16</sup> the people that sat in darkness, saw a great light; and upon those who sat in the region and shadow of death, light arose."

<sup>17</sup> From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand.

<sup>18</sup> And while walking by the lake of Galilee, he saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the lake; for they were fishers.

<sup>19</sup> And he saith to them, Come after me, and I will make you fishers of men.

<sup>20</sup> And they immediately left their nets, and followed him.

<sup>21</sup> And going on from thence, he saw two other brothers, James the son of Zebedee, and John his brother, in the boat



with Zebedee their father, mending their nets; and he called them.

<sup>22</sup> And they immediately left the boat and their father, and followed him.

<sup>23</sup> And he went round the whole of Galilee, teaching in their synagogues, and preaching the glad tidings of the kingdom, and healing every sickness and every disease among the people.

<sup>24</sup> And his fame went forth into all Syria; and they brought to him all that were sick, afflicted with various diseases and torments, and those who were possessed by demons, and lunatics, and those who were struck with palsy; and he healed them.

<sup>25</sup> And great multitudes followed him from Galilee and Decapolis and Jerusalem and Judaea, and from beyond the Jordan.

## 5

<sup>1</sup> And seeing the multitudes, he went up into the mountain; and when he had sat down, his disciples came to him.

<sup>2</sup> And he opened his mouth, and taught them, saying:—

<sup>3</sup> Blessed are the poor in spirit; for theirs is the kingdom of heaven.

<sup>4</sup> (5:5) Blessed are they who mourn; for they will be comforted.

<sup>5</sup> (5:4) Blessed are the meek; for they will inherit the earth.

<sup>6</sup> Blessed are they who hunger and thirst after righteousness; for they will be filled.

<sup>7</sup> Blessed are the merciful; for they will obtain mercy.

<sup>8</sup> Blessed are the pure in heart; for they will see God.

<sup>9</sup> Blessed are the peace-makers; for they will be called sons of God.

<sup>10</sup> Blessed are they who are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

<sup>11</sup> Blessed are ye, when men revile you, and persecute you, and say every thing that is bad against you, falsely, for my sake.

<sup>12</sup> Rejoice, and be exceeding glad; for great is your reward in heaven; for so did they persecute the prophets that were before you.

<sup>13</sup> Ye are the salt of the earth. But if the salt have lost its savor, wherewith shall itself be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot by men.

<sup>14</sup> Ye are the light of the world. A city that is set on a hill cannot be hid;

<sup>15</sup> nor do men light a lamp, and put it under the bushel, but on the lamp-stand; and it giveth light to all that are in the house.

<sup>16</sup> In like manner let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.

<sup>17</sup> Think not that I came to destroy the Law or the Prophets: I came not to destroy, but to fulfill.

<sup>18</sup> For truly do I say to you, Not till heaven and earth pass away, shall one jot or one tittle pass from the Law, till all be fulfilled.

<sup>19</sup> Whoever therefore shall break one of these least commandments, and shall teach men so, will be called the least in the kingdom of heaven; but whoever shall do and teach them, he will be called great in the kingdom of heaven.

<sup>20</sup> For I say to you, Unless your righteousness shall exceed that of the scribes and Pharisees, ye will not enter the kingdom of heaven.

<sup>21</sup> Ye have heard that it was said to them of old time, "Thou shalt not kill; and whoever shall kill, shall be in danger of the Judges."

<sup>22</sup> But I say to you, that whoever is angry with his brother shall be in danger of the Judges; and whoever shall say to his brother, Simpleton! shall be in danger of the Council; and whoever shall say, Fool! shall be in danger of hell-fire.

<sup>23</sup> Therefore, if thou bring thy gift to the altar, and there remember that thy brother hath aught against thee,

<sup>24</sup> leave there thy gift before the altar, and go away; first be reconciled to thy brother, and then come and offer thy gift.

<sup>25</sup> Agree with thine adversary at law quickly, while thou art on the road with him; lest the adversary deliver thee to the judge, and the judge to the officer, and thou be cast into prison.

<sup>26</sup> Truly do I say to thee, Thou wilt not come out thence, till thou hast paid the last farthing.

<sup>27</sup> Ye have heard that it was said, "Thou shalt not commit adultery."

<sup>28</sup> But I say to you, that whoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

<sup>29</sup> And if thy right eye cause thee to offend, pluck it out, and cast it from thee; for it is better for thee that one of thy members should perish, than that thy whole body should be cast into hell.

<sup>30</sup> And if thy right hand cause thee to offend, cut it off,

and cast it from thee; for it is better for thee that one of thy members should perish, than that thy whole body should go away into hell.

<sup>31</sup> And it was said, "Whoever shall put away his wife, let him give her a writing of divorcement."

<sup>32</sup> But I say to you, that whoever putteth away his wife, unless it be on account of fornication, causeth her to commit adultery; and whoever shall marry her when put away, committeth adultery.

<sup>33</sup> Again ye have heard that it was said to them of old time, "Thou shalt not swear falsely, but shalt perform to the Lord thine oaths."

<sup>34</sup> But I say to you, Swear not at all; neither by heaven, for it is the throne of God;

<sup>35</sup> nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the Great King;

<sup>36</sup> nor shalt thou swear by thy head, for thou canst not make one hair white or black.

<sup>37</sup> But let your language be, Yea, yea; Nay, nay; for whatever is more than these cometh of evil.

<sup>38</sup> Ye have heard that it was said, "An eye for an eye, and a tooth for a tooth."

<sup>39</sup> But I say to you, that ye resist not the evil-doer; but whoever smiteth thee on the right cheek, turn to him the other also;

<sup>40</sup> and if any one intends to sue thee at the law, and take thy coat, give up to him thy cloak also;

<sup>41</sup> and whoever shall compel thee to go one mile, go with him two.

<sup>42</sup> Give to him that asketh of thee; and from him that would borrow of thee, turn not away.

<sup>43</sup> Ye have heard that it was said, "Thou shalt love thy neighbor, and hate thine enemy."

<sup>44</sup> But I say to you, Love your enemies, and pray for those who persecute you;

<sup>45</sup> that ye may become sons of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

<sup>46</sup> For if ye love those who love you, what reward have ye? Do not even the publicans the same?

<sup>47</sup> And if ye salute your brethren only, what do ye that excelleth? Do not even the heathen the same?

<sup>48</sup> Be ye therefore perfect, as your heavenly Father is perfect.

## 6

<sup>1</sup> But take heed that ye do not your righteousness before

men, to be seen by them; otherwise ye have no reward with your Father who is in heaven.

<sup>2</sup> Therefore when thou doest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Truly do I say to you, They have received their reward.

<sup>3</sup> But when thou doest alms, let not thy left hand know what thy right hand doeth;

<sup>4</sup> that thine alms may be in secret; and thy Father, who seeth in secret, will reward thee.

<sup>5</sup> And when ye pray, ye shall not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen by men. Truly do I say to you, They have received their reward.

<sup>6</sup> But do thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father who is in secret; and thy Father, who seeth in secret, will reward thee.

<sup>7</sup> But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for the multitude of their words.

<sup>8</sup> Be not ye therefore like them; for your Father knoweth what things ye have need of, before ye ask him.

<sup>9</sup> After this manner therefore pray ye:—Our Father, who art in heaven, hallowed be thy name;

<sup>10</sup> thy kingdom come; thy will be done on earth as it is in heaven;

<sup>11</sup> give us this day our daily bread;

<sup>12</sup> and forgive us our debts, as we also have forgiven our debtors;

<sup>13</sup> and lead us not into temptation, but deliver us from evil.

<sup>14</sup> For if ye forgive men their trespasses, your heavenly Father will also forgive you;

<sup>15</sup> but if ye do not forgive men, neither will your Father forgive your trespasses.

<sup>16</sup> Moreover, when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear to men to be fasting. Truly do I say to you, They have received their reward.

<sup>17</sup> But do thou, when thou fastest, anoint thy head, and wash thy face;

<sup>18</sup> that thou appear not to men to be fasting, but to thy Father who is in secret; and thy Father, who seeth in secret, will reward thee.

19 Lay not up for yourselves treasures on earth, where the moth and rust consume, and where thieves break through and steal;

20 but lay up for yourselves treasures in heaven, where neither moth nor rust consumeth, and where thieves do not break through nor steal.

21 For where thy treasure is, there will thy heart be also.

22 The eye is the lamp of the body. If thine eye be clear, thy whole body will be in light;

23 but if thine eye be disordered, thy whole body will be in darkness. If then the light that is within thee is darkness, how great that darkness!

24 No one can serve two masters; for either he will hate one, and love the other; or else he will cleave to one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say to you, Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on. Is not the life more than food, and the body than raiment?

26 Behold the birds of the air, that they sow not, nor reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much greater value than they?

27 But who of you by anxious thought can add to his life one cubit?

28 And why are ye anxious about raiment? Consider the lilies of the field, how they grow. They toil not, neither do they spin;

29 and yet I say to you, that not even Solomon in all his glory was arrayed like one of these.

30 And if God so clothes the herbage of the field, which today is, and tomorrow is cast into an oven, will he not much more clothe you, O ye of little faith?

31 Therefore be not anxious, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed?

32 For after all these things do the gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

33 But seek first his kingdom, and his righteousness; and all these things will also be given you.

34 Be not then anxious about the morrow; for the morrow will be anxious about itself. Sufficient for the day is the evil thereof.

## 7

1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye will be judged; and with what measure ye mete, it will be measured to you.

<sup>3</sup> And why dost thou look at the mote that is in thy brother's eye, and not perceive the beam in thine own eye?

<sup>4</sup> Or how wilt thou say to thy brother, Let me take the mote out of thine eye; when, lo! the beam is in thine own eye?

<sup>5</sup> Hypocrite! first cast the beam out of thine own eye; and then wilt thou see clearly to take the mote out of thy brother's eye.

<sup>6</sup> Give not that which is holy to dogs, neither cast ye your pearls before swine; lest they trample them under their feet, and turn upon you and rend you.

<sup>7</sup> Ask, and it will be given you; seek, and ye will find; knock, and the door will be opened to you.

<sup>8</sup> For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, the door will be opened.

<sup>9</sup> Or what man is there of you, who, if his son ask for bread, will give him a stone?

<sup>10</sup> or, if he ask for a fish, will give him a serpent?

<sup>11</sup> If ye then, though evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to them that ask him!

<sup>12</sup> All things, then, whatever ye would that men should do to you, do ye also so to them; for this is the Law and the Prophets.

<sup>13</sup> Enter in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction; and many are they who go in thereat.

<sup>14</sup> For strait is the gate, and narrow the way, that leadeth to life; and few are they who find it.

<sup>15</sup> Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves.

<sup>16</sup> Ye may know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

<sup>17</sup> So every good tree beareth good fruit; but a bad tree beareth bad fruit.

<sup>18</sup> A good tree cannot bear bad fruit, nor call a bad tree bear good fruit.

<sup>19</sup> Every tree that beareth not good fruit is cut down, and cast into the fire.

<sup>20</sup> So then ye may know them by their fruits.

<sup>21</sup> Not every one that saith to me, Lord, Lord, will enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

<sup>22</sup> Many will say to me in that day, Lord, Lord, did we not prophesy in thy name, and in thy name cast out demons, and in thy name work many miracles?

<sup>23</sup> And then will I declare to them, I never knew you: depart from me, ye that work iniquity.

<sup>24</sup> Every one then that heareth these sayings of mine, and doeth them, shall be likened to a wise man, who built his house upon a rock;

<sup>25</sup> and the rain descended, and the streams came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.

<sup>26</sup> And every one that heareth these sayings of mine, and doeth them not, shall be likened to a foolish man, who built his house upon the sand;

<sup>27</sup> and the rain descended, and the streams came, and the winds blew, and beat upon that house; and it fell; and great was its fall.

<sup>28</sup> And it came to pass, when Jesus had ended these sayings, that the multitudes were astonished at his teaching.

<sup>29</sup> For he taught them as having authority, and not as their scribes.

## 8

<sup>1</sup> When he had come down from the mountain, great multitudes followed him.

<sup>2</sup> And lo! there came a leper and bowed down before him, saying, Lord, if thou wilt, thou canst cleanse me.

<sup>3</sup> And he put forth his hand, and touched him, saying, I will; be thou cleansed. And immediately his leprosy was cleansed.

<sup>4</sup> And Jesus saith to him, See thou tell no one; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony to them.

<sup>5</sup> And when he had entered into Capernaum, there came to him a centurion, beseeching him,

<sup>6</sup> and saying, Lord, my servant lieth at home palsied, sorely tormented.

<sup>7</sup> He saith to him, I will come and heal him.

<sup>8</sup> But the centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but only command with a word, and my servant will be made well.

<sup>9</sup> For even I am a man under authority, having soldiers under me; and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

<sup>10</sup> When Jesus heard this, he marveled, and said to those who followed, Truly do I say to you, Not even in Israel have I found such faith.

11 And I say to you, that many will come from the east and the west, and recline at table with Abraham and Isaac and Jacob in the kingdom of heaven.

12 But the sons of the kingdom will go out into the outer darkness; there will be wailing and gnashing of teeth.

13 And Jesus said to the centurion, Go thy way; as thou hast believed, so be it done to thee. And the servant was made well in that hour.

14 And when Jesus had come into Peter's house, he saw his wife's mother lying sick of a fever.

15 And he touched her hand, and the fever left her; and she arose, and waited on him.

16 And when evening came, they brought to him many that were possessed by demons; and he cast out the spirits with a word, and healed all that were sick;

17 that it might be fulfilled which was spoken through Isaiah the prophet, saying, "He himself took our infirmities, and bore our diseases."

18 And Jesus, seeing great multitudes about him, gave orders to depart to the other side.

19 And a certain scribe came and said to him, Teacher, I will follow thee wherever thou goest.

20 And Jesus saith to him, The foxes have holes, and the birds of the air have lodging-places; but the Son of man hath not where to lay his head.

21 And another of the disciples said to him, Lord, suffer me first to go and bury my father.

22 But he saith to him, Follow me, and let the dead bury their own dead.

23 And when he had gone on board the boat, his disciples followed him.

24 And, lo! a great tempest arose on the lake, so that the boat was almost covered by the waves; but he was sleeping.

25 And they came and awoke him, saying, Lord, save! we are perishing.

26 And he saith to them, Why are ye fearful, ye of little faith? Then he arose, and rebuked the winds and the waves; and there was a great calm.

27 And the men marveled, saying, What manner of man is this, that even the winds and the waves obey him?

28 And when he had come to the other side, into the country of the Gadarenes, there met him two men possessed by demons, coming out of the tombs, exceedingly fierce, so that no one could pass by that way.

29 And lo! they cried out, saying, What have we to do with thee, Son of God? Didst thou come here to torment us



before the time?

<sup>30</sup> Now there was at a distance from them a herd of many swine feeding.

<sup>31</sup> And the demons besought him, saying, If thou cast us out, send us into the herd of swine.

<sup>32</sup> And he said to them, Go. And they came out, and went into the swine. And lo! the whole herd rushed down the steep into the lake, and perished in the waters.

<sup>33</sup> And the herdsmen fled, and went away into the city, and told everything, and what had happened to the men possessed by demons.

<sup>34</sup> And lo! the whole city came out to meet Jesus; and when they saw him, they besought him to depart from their borders.

## 9

<sup>1</sup> And going on board a boat, he crossed over, and came to his own city.

<sup>2</sup> And lo! they brought to him a man that was palsied, lying on a bed. And Jesus, seeing their faith, said to the palsied man, Be of good cheer, son; thy sins are forgiven.

<sup>3</sup> And lo! some of the scribes said within themselves, This man is blaspheming.

<sup>4</sup> And Jesus seeing their thoughts, said, Wherefore have ye evil thoughts in your hearts?

<sup>5</sup> For which is easier? to say, Thy sins are forgiven? or to say, Arise, and walk?

<sup>6</sup> But that ye may know that the Son of Man hath authority on earth to forgive sins,—then he saith to the palsied man,—Arise, take up thy bed, and go to thy house.

<sup>7</sup> And he arose, and went away to his house.

<sup>8</sup> And when the multitudes saw it, they were struck with fear, and gave glory to God, who had given such power to men.

<sup>9</sup> And as Jesus passed on from thence, he saw a man, named Matthew, sitting at the custom-house; and he saith to him, Follow me. And he arose and followed him.

<sup>10</sup> And it came to pass, as he was reclining at table in the house, lo! many publicans and sinners came and reclined with Jesus and his disciples.

<sup>11</sup> And when the Pharisees saw it, they said to his disciples, Why doth your teacher eat with the publicans and sinners?

<sup>12</sup> But when he heard that, he said, They who are well do not need a physician, but they who are sick.

13 But go ye and learn what this meaneth: "I desire mercy, and not sacrifice." For I came not to call righteous men, but sinners.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast, and thy disciples fast not?

15 And Jesus said to them, Can the companions of the bridegroom mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom will be taken from them, and then will they fast.

16 No one putteth a patch of undressed cloth on an old garment; for the piece that filleth in teareth away from the garment, and a worse rent is made.

17 Nor do men put new wine into old skins; else the skins burst, and the wine runneth out, and the skins are spoilt. But they put new wine into new skins, and both are preserved together.

18 While he was thus speaking to them, lo! a certain ruler came in and bowed down before him, saying, My daughter just now died; but come and lay thy hand upon her, and she will live.

19 And Jesus arose and followed him, with his disciples.

20 And, lo! a woman, who had had an issue of blood for twelve years, came up behind, and touched the fringe of his garment.

21 For she said within herself, If I only touch his garment, I shall be made well.

22 And he turned round, and seeing her, said, Be of good cheer, daughter; thy faith hath made thee well. And the woman was made well from that hour.

23 And Jesus coming into the ruler's house, and seeing the minstrels, and the crowd making a noise,

24 said, Withdraw; for the girl is not dead, but is sleeping. And they laughed him to scorn.

25 But when the crowd had been put out, he went in, and took hold of her hand; and the girl arose.

26 And the report of this went abroad into all that country.

27 And as Jesus passed on from thence, two blind men followed him, crying out and saying, Have pity on us, Son of David!

28 And when he had come into the house, the blind men came to him; and Jesus saith to them, Do ye believe that I am able to do this? They say to him, Yea, Lord.

29 Then he touched their eyes, saying, According to your faith be it done to you.

30 And their eyes were opened. And Jesus sternly charged them, saying, See that no one know it.

31 But they went out, and spread abroad his fame in all that country.

32 And as they were going out, lo! they brought to him a dumb man, possessed by a demon.

33 And when the demon was cast out, the dumb man spoke. And the multitudes marvelled, saying, Never was the like seen in Israel.

34 But the Pharisees said, He casteth out the demons through the prince of the demons.

35 And Jesus went round all the cities and villages, teaching in their synagogues, and preaching the glad tidings of the kingdom, and healing every sickness and every disease.

36 And seeing the multitudes, he was moved with compassion for them, because they were harassed and scattered about, as sheep having no shepherd.

37 Then he saith to his disciples, The harvest indeed is great, but the laborers are few.

38 Pray therefore the Lord of the harvest to send forth laborers for his harvest.

## 10

1 And he called to him his twelve disciples, and gave them power over unclean spirits, to cast them out, and to heal every sickness and every disease.

2 Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother, and James the son of Zebedee, and John his brother;

3 Philip and Bartholomew; Thomas and Matthew the publican; James the son of Alphaeus, and Lebbaeus;

4 Simon of Cana, and Judas Iscariot, he who betrayed him.

5 These twelve Jesus sent forth, when he had charged them, saying, Go not away to gentiles, and enter not any city of the Samaritans;

6 but go rather to the lost sheep of the house of Israel.

7 And, as ye go, proclaim, saying, The kingdom of heaven is at hand.

8 Heal the sick, raise the dead, cleanse lepers, cast out demons; freely ye received, freely give.

9 Provide neither gold, nor silver, nor brass, in your girdles;

10 nor bag for the journey, nor two coats, nor sandals, nor a staff. For the laborer is worthy of his living.

11 And into whatever city or town ye enter, inquire who in it is worthy; and there abide till ye leave the place.

12 And as ye enter the house, salute it.

13 And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.

14 And whoever shall not receive you, nor hear your words, when ye go out of that house or city, shake off the dust from your feet.

15 Truly do I say to you, It will be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16 Lo! I send you forth as sheep into the midst of wolves. Be therefore wise as serpents, and harmless as doves.

17 But beware of men. For they will deliver you up to the councils, and they will scourge you in their synagogues;

18 and ye will be brought before governors and kings for my sake, that ye may bear testimony to them and to the gentiles.

19 But when they deliver you up, be not anxious as to how or What ye shall speak; for it will be given you in that hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father that speaketh in you.

21 And brother will deliver up brother to death, and the father his child; and children will rise up against their parent, and put them to death;

22 and ye will be hated by all on account of my name. But he that endureth to the end will be saved.

23 And when they persecute you in one city, flee to another. For truly do I say to you, Ye will not have gone over the cities of Israel till the Son of man hath come.

24 A disciple is not above his teacher, nor a servant above his lord.

25 It is enough for the disciple to be as his teacher, and the servant as his lord. If they have called the master of the house Beelzebul, how much more will they so call those of his household!

26 Fear them not therefore. For there is nothing covered that will not be revealed; and hid, that will not be known.

27 What I say to you in darkness, speak ye in the light; and what ye hear in the ear, proclaim ye upon the housetops.

28 And fear not those who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a penny? and not one of them shall fall to the ground without your Father.

30 But even the hairs of your head are all numbered.

31 Fear not therefore; ye are of more value than many sparrows.

<sup>32</sup> Every one therefore who shall acknowledge me before men, him will I also acknowledge before my Father who is in heaven.

<sup>33</sup> But whoever shall deny me before men, him will I also deny before my Father who is in heaven.

<sup>34</sup> Think not that I came to send peace on earth: I came not to send peace, but a sword.

<sup>35</sup> For I came to set a man at variance with his father, and a daughter with her mother, and a bride with her mother-in-law;

<sup>36</sup> and they of a man's own household will be his foes.

<sup>37</sup> He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me;

<sup>38</sup> and he that doth not take his cross, and follow me, is not worthy of me.

<sup>39</sup> He that findeth his life will lose it; and he that loseth his life for my sake will find it.

<sup>40</sup> He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

<sup>41</sup> He that receiveth a prophet because he is a prophet, will receive a prophet's reward, and he that receiveth a righteous man because he is a righteous man, will receive a righteous man's reward.

<sup>42</sup> And whoever shall give to drink only a cup of cold water to one of these little ones because he is a disciple, truly do I say to you, he will by no means lose his reward.

## 11

<sup>1</sup> And it came to pass, when Jesus had made an end of his charge to his twelve disciples, that he departed thence, to teach and to preach in their cities.

<sup>2</sup> And John, having heard in the prison of the works of Christ, sent by his disciples,

<sup>3</sup> and said to him, Art thou he that is to come, or are we to look for another?

<sup>4</sup> And Jesus answered and said to them, Go and tell John what ye hear and see.

<sup>5</sup> The blind receive sight and the lame walk, lepers are cleansed, and the deaf hear, and the dead are raised, and to the poor good tidings are brought;

<sup>6</sup> and blessed is he, whoever shall find no occasion of stumbling in me.

<sup>7</sup> And, as these were going, Jesus began to say to the multitudes concerning John, What went ye out into the wilderness to see? the reeds shaken by the wind?

<sup>8</sup> But why did ye go out? to see a man clothed in soft raiment? Lo! they that wear soft clothing are in kings' houses.

<sup>9</sup> But why did ye go out? to see a prophet? Yea, I say to you, and more than a prophet.

<sup>10</sup> For this is he of whom it is written: "Lo! I send my messenger before thy face, who shall prepare thy way before thee."

<sup>11</sup> Truly do I say to you, Among those born of women there hath not risen a greater than John the Baptist. But he that is least in the kingdom of heaven is greater than he.

<sup>12</sup> And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent seize upon it.

<sup>13</sup> For all the Prophets and the Law, until John, prophesied.

<sup>14</sup> And if ye are willing to receive it, he is the Elijah who was to come.

<sup>15</sup> He that hath ears, let him hear.

<sup>16</sup> But to what shall I liken this generation? It is like children sitting in the markets, who call to their fellows,

<sup>17</sup> and say, We piped to you, and ye did not dance; we sung a dirge, and ye did not lament.

<sup>18</sup> For John came neither eating nor drinking; and they say, He hath a demon.

<sup>19</sup> The Son of man came eating and drinking; and they say, Behold, a glutton and a wine-bibber; a friend of publicans and sinners! But wisdom is justified by her works.

<sup>20</sup> Then he began to upbraid the cities wherein most of his miracles were done, because they did not repent.

<sup>21</sup> Woe to thee, Chorazin! woe to thee, Bethsaida! for if the miracles that were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

<sup>22</sup> But I say to you, It will be more tolerable for Tyre and Sidon at the day of judgment, than for you.

<sup>23</sup> And thou, Capernaum! shalt thou be exalted to heaven? Thou shalt be brought down to the underworld; for if the miracles which were done in thee had been done in Sodom, it would have remained until this day.

<sup>24</sup> But I say to you, that it will be more tolerable for the land of Sodom in the day of judgment, than for thee.

<sup>25</sup> At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that, though thou didst hide these things from the wise and discerning, thou didst reveal them to babes.

<sup>26</sup> Yea, Father, for so it seemed good in thy sight.

<sup>27</sup> All things were delivered to me by my Father; and no one knoweth the Son but the Father; nor doth any one know the Father, but the Son, and he to whom it is the will of the Son to reveal him.

<sup>28</sup> Come to me, all ye that labor and are heavy laden, and I will give you rest.

<sup>29</sup> Take my yoke upon you, and learn from me; for I am meek and lowly in heart; and ye shall find rest for your souls.

<sup>30</sup> For my yoke is easy, and my burden is light.

## 12

<sup>1</sup> At that time Jesus went on the sabbath through the grain-fields; and his disciples were hungry, and began to pluck the ears of grain, and to eat.

<sup>2</sup> But the Pharisees, seeing it, said to him, Lo! thy disciples are doing that which it is not lawful to do on the sabbath.

<sup>3</sup> But he said to them, Have ye not read what David did, when he and those who were with him were hungry?

<sup>4</sup> how he went into the house of God, and they ate the show-bread, which it was not lawful for him to eat, nor for those who were with him, but for the priests alone?

<sup>5</sup> Or have ye not read in the Law, that on the sabbaths the priests in the temple profane the sabbath, and are blameless?

<sup>6</sup> But I say to you, that something greater than the temple is here.

<sup>7</sup> But if ye had known what this meaneth, "I desire mercy and not sacrifice," ye would not have condemned the guiltless.

<sup>8</sup> For the Son of man is lord of the sabbath.

<sup>9</sup> And departing thence, he went into their synagogue.

<sup>10</sup> And, lo! there was a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath? that they might accuse him.

<sup>11</sup> And he said to them, Who of you that owneth one sheep, if it fall into a pit on the sabbath, will not lay hold of it, and lift it out?

<sup>12</sup> Of how much more worth now is a man than a sheep! So then it is lawful to do well on the sabbath.

<sup>13</sup> Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored sound as the other.

<sup>14</sup> Then the Pharisees went out, and consulted together against him, how they might destroy him.

<sup>15</sup> But Jesus, knowing it, withdrew from thence; and many followed him; and he healed them all,

<sup>16</sup> and strictly charged them not to make him known;

17 that it might be fulfilled which was spoken through Isaiah the prophet, saying,

18 "Behold my servant, whom I chose; my beloved, with whom my soul is well pleased; I will put my Spirit upon him, and he will declare judgment to the nations.

19 He will not strive, nor cry aloud, nor will any one hear his voice in the streets.

20 A bruised reed he will not break, and smoking flax he will not quench, till he send forth judgment unto victory.

21 And in his name will nations hope."

22 Then was brought to him one possessed by a demon, blind and dumb; and he healed him, so that the dumb man spoke and saw.

23 And all the multitudes were amazed, and said, Is this the son of David?

24 But the Pharisees, hearing it, said, This man doth not cast out the demons, except through Beelzebul, the prince of the demons.

25 And he, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation; and no city or house divided against itself will stand.

26 And if Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?

27 And if I cast out the demons through Beelzebul, through whom do your sons cast them out? Therefore shall they be judges of you.

28 But if I cast out the demons through the Spirit of God, then hath the kingdom of God already come to you.

29 Or how can one enter into a strong man's house, and seize upon his goods, unless he first bind the strong man, and then plunder his house?

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Therefore I say to you, All manner of sin and evil-speaking will be forgiven to men; but blasphemy against the Spirit will not be forgiven.

32 And whoever speaketh a word against the Son of man, it will be forgiven him; but whoever speaketh against the Holy Spirit, it will not be forgiven him, either in this world, or in the world to come.

33 Either say that the tree is good, and its fruit good; or say that the tree is bad, and its fruit bad; for the tree is known by its fruit. Brood of vipers!

34 How can ye, evil as ye are, speak good things? For out of the abundance of the heart the mouth speaketh.



35 The good man, from his good treasure, bringeth out good things; and the evil man, from his evil treasure, bringeth out evil things.

36 And I say to you, that for every idle word that men shall speak, they will give account in the day of judgment.

37 For by thy words thou wilt be justified, and by thy words thou wilt be condemned.

38 Then some of the scribes and Pharisees answered him, saying, Teacher, we wish to see a sign from thee.

39 But he answered and said to them, A wicked and adulterous generation is seeking for a sign; and no sign will be given to it, but the sign of Jonah the prophet.

40 For as Jonah was three days and three nights in the belly of the great fish, so will the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh will stand up in the judgment with this generation, and will condemn it; for they repented at the preaching of Jonah; and, lo! something more than Jonah is here.

42 The queen of the south will rise up in the judgment with this generation, and will condemn it; for she came from the ends of the earth to hear the wisdom of Solomon; and lo! something more than Solomon is here.

43 But when the unclean spirit is gone out from a man, it goeth through dry places, seeking rest, and findeth it not.

44 Then it saith, I will return to my house whence I came out. And on coming, it findeth it empty, and swept, and put in order.

45 Then it goeth and taketh with it seven other spirits more wicked than itself, and they enter in, and dwell there; and the last state of that man becometh worse than the first. So will it be also with this wicked generation.

46 While he was yet speaking to the multitudes, lo! his mother and his brothers were standing without, seeking to speak with him.

47 And one said to him, Behold, thy mother and thy brothers are standing without, seeking to speak with thee.

48 But he answered and said to him that told him, Who is my mother, and who are my brothers?

49 And stretching forth his hand toward his disciples, he said, Behold, my mother and my brothers!

50 For whoever doeth the will of my Father who is in heaven, he is my brother, and sister, and mother.

## 13

1 The same day Jesus went out of the house, and sat by

the shore of the lake;

<sup>2</sup> and great multitudes were gathered together to him, so that he went into a boat, and sat down; and all the multitude stood on the beach.

<sup>3</sup> And he spoke many things to them in parables, saying, Behold, a sower went forth to sow.

<sup>4</sup> And as he sowed, some seeds fell by the wayside; and the birds came and devoured them.

<sup>5</sup> And others fell upon rocky places, where they had not much earth; and they sprung up immediately, because they had no depth of earth.

<sup>6</sup> But when the sun was up, they were scorched; and because they had no root, they withered away.

<sup>7</sup> And others fell among thorns; and the thorns grew up, and choked them.

<sup>8</sup> And others fell upon good ground; and yielded fruit, some a hundred fold, some Sixty, some thirty fold.

<sup>9</sup> He that hath ears, let him hear.

<sup>10</sup> And the disciples came and said to him, Why dost thou speak to them in parables?

<sup>11</sup> He answered and said, Because to you it hath been given to know the mysteries of the kingdom of heaven; but to them it hath not been given.

<sup>12</sup> For whoever hath, to him will be given, and he will have abundance; but whoever hath not, from him will be taken away even what he hath.

<sup>13</sup> Therefore I speak to them in parables, because seeing they see not, and hearing they hear not, nor understand.

<sup>14</sup> And in them is fulfilled the prophecy of Isaiah, which saith, "Ye will hear indeed, and not understand; and ye will see indeed, and not perceive.

<sup>15</sup> For this people's heart hath become gross, and their ears are dull of hearing, and their eyes they have closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and turn from their ways, and I should heal them."

<sup>16</sup> But blessed are your eyes, for they see; and your ears, for they hear.

<sup>17</sup> Truly do I say to you, that many prophets and righteous men desired to see the things which ye see, and did not see them; and to hear the things which ye hear, and did not hear them.

<sup>18</sup> Hear ye therefore the parable of the sower.

<sup>19</sup> When any one heareth the word of the kingdom, and understandeth it not, the Evil One cometh, and snatcheth

away that which was sown in his heart; this man is what was sown by the wayside.

<sup>20</sup> And what was sown on the rocky places, this is he that heareth the word, and immediately receiveth it with joy,

<sup>21</sup> but, having no root within him, endureth only for a time; and when tribulation or persecution ariseth on account of the word, he immediately falleth away.

<sup>22</sup> And what was sown among the thorns, this is he that heareth the word, but the cares of the world and the deceitfulness of riches choke the word, and he becometh unfruitful.

<sup>23</sup> And what was sown on the good ground, this is he that heareth the word, and understandeth it; who also beareth fruit, and yieldeth, one a hundred fold, another sixty, another thirty fold.

<sup>24</sup> Another parable he put forth to them, saying, The kingdom of heaven is like a man who sowed good seed in his field.

<sup>25</sup> But while men slept, his enemy came, and sowed tares among the wheat; and went away.

<sup>26</sup> But when the blade grew up, and put forth fruit, then appeared the tares also.

<sup>27</sup> So the servants of the householder came and said to him, Sir, didst not thou sow good seed in thy field? Whence then hath it tares?

<sup>28</sup> He said to them, An enemy did this. The servants say to him, Dost thou wish then that we go and gather them up?

<sup>29</sup> But he said, Nay; lest, while ye gather up the tares, ye root up the wheat with them.

<sup>30</sup> Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather up first the tares, and bind them in bundles, to burn them; but gather the wheat into my barn.

<sup>31</sup> Another parable he put forth to them, saying, The kingdom of heaven is like a grain of mustard, which a man took and sowed in his field.

<sup>32</sup> Which is the least indeed of all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the air come and lodge in its branches.

<sup>33</sup> Another parable he spoke to them: The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

<sup>34</sup> All these things Jesus spoke to the multitudes in parables, and without a parable he spoke nothing to them;

<sup>35</sup> that it might be fulfilled which was spoken through the prophet Isaiah, saying, "I will open my mouth in parables;

I will utter things hidden from the foundation [[of the world]].”

<sup>36</sup> Then he sent the multitudes away, and went into the house. And his disciples came to him, saying, Explain to us the parable of the tares of the field.

<sup>37</sup> He answered and said, He that soweth the good seed is the Son of man.

<sup>38</sup> The field is the world; the good seed is the sons of the kingdom; but the tares are the sons of the Evil One;

<sup>39</sup> the enemy that sowed them is the Devil; the harvest is the end of the world; and the reapers are angels.

<sup>40</sup> As therefore the tares are gathered up and burned with fire, so will it be at the end of the world.

<sup>41</sup> The Son of man will send forth his angels, and they will gather out of his kingdom all the stumbling-blocks, and those who do iniquity,

<sup>42</sup> and will cast them into the furnace of fire; there will be wailing and gnashing of teeth.

<sup>43</sup> Then will the righteous shine forth as the sun, in the kingdom of their Father. He that hath ears, let him hear.

<sup>44</sup> The kingdom of heaven is like a treasure hid in a field, which a man found and hid; and for joy thereof he goeth and selleth all that he hath, and buyeth that field.

<sup>45</sup> Again, the kingdom of heaven is like a merchant seeking goodly pearls.

<sup>46</sup> And having found one pearl of great price, he went and sold all that he had, and bought it.

<sup>47</sup> Again, the kingdom of heaven is like a net, cast into the sea, and bringing together fish of every kind;

<sup>48</sup> which, when it was full, they drew upon the beach, and sat down and gathered the good into vessels, but threw the bad away.

<sup>49</sup> So will it be at the end of the world. The angels will come forth, and separate the wicked from among the righteous,

<sup>50</sup> and will cast them into the furnace of fire; there will be wailing and gnashing of teeth.

<sup>51</sup> Did ye understand all these things? They say to him, Yea.

<sup>52</sup> And he said to them, Thus then every scribe, instructed for the kingdom of heaven, is like a householder, who bringeth out from his storehouse things new and old.

<sup>53</sup> And it came to pass, when Jesus had ended these parables, that he departed thence.

<sup>54</sup> And having come into his own country, he taught them in their synagogue, so that they were astonished, and said,

Whence hath this man this wisdom, and the miracles?

<sup>55</sup> Is not this the carpenter's son? Is not his mother called Mary, and his brothers, James, and Joseph, and Simon, and Judas?

<sup>56</sup> And his sisters, are they not all with us? Whence then hath this man all these things?

<sup>57</sup> And they took offence at him. But Jesus said to them, A prophet is not without honor, except in his own country, and in his own house.

<sup>58</sup> And he did not work many miracles there, because of their unbelief.

## 14

<sup>1</sup> At that time Herod the tetrarch heard of the fame of Jesus,

<sup>2</sup> and said to his servants, This is John the Baptist; he hath risen from the dead, and therefore do these powers work in him.

<sup>3</sup> For Herod had seized John, and bound him, and put him in prison, on account of Herodias, his brother Philip's wife.

<sup>4</sup> For John said to him, It is not lawful for thee to have her.

<sup>5</sup> And wishing to put him to death, he feared the multitude, because they regarded him as a prophet.

<sup>6</sup> But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod;

<sup>7</sup> whereupon he promised with an oath to give her whatever she might ask.

<sup>8</sup> And she, being set on by her mother, saith, Give me here on a platter the head of John the Baptist.

<sup>9</sup> And the king was sorry; but on account of his oaths, and of those at table with him, he ordered it to be given,

<sup>10</sup> and sent and beheaded John in the prison.

<sup>11</sup> And his head was brought on a platter, and given to the damsel; and she brought it to her mother.

<sup>12</sup> And his disciples came and took up the body, and buried it, and went and told Jesus.

<sup>13</sup> When Jesus heard of it, he withdrew thence in a boat into a desert place apart; and the multitudes hearing of it followed him on foot from the cities.

<sup>14</sup> And when he came forth he saw a great multitude; and he was moved with compassion for them, and healed their sick.

<sup>15</sup> And when it was evening, the disciples came to him, saying, This is a desert place, and it is now late; send the multitudes away therefore, that they may go to the villages and buy themselves victuals.

16 But he said to them, They need not go away; do ye give them food.

17 And they say to him, We have here only five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And bidding the multitudes to lie down on the grass, he took the five loaves and the two fishes, and, looking up to heaven, he blessed; and having broken the loaves he gave them to his disciples, and the disciples to the multitudes.

20 And they all ate, and were filled. And they took up of the fragments that remained, twelve baskets full.

21 And they who ate were about five thousand men, besides women and children.

22 and he constrained the disciples to get into the boat, and to go before him to the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into the mountain apart to pray. And when evening came, he was there alone.

24 But the boat was now in the midst of the lake, tossed by the waves; for the wind was contrary.

25 And in the fourth watch of the night, he went to them, walking on the lake.

26 And seeing him walking on the lake, they were dismayed, saying, It is a spectre; and they cried out for fear.

27 But he immediately spoke to them, saying, Be of good cheer, it is I; be not afraid.

28 And Peter answering him said, Lord, if it be thou, bid me come to thee on the water.

29 And he said, Come. And Peter, coming down from the boat, walked on the water, and came to Jesus.

30 But seeing the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me!

31 And Jesus immediately stretched out his hand, and took hold of him, and said to him, Thou of little faith, why didst thou doubt?

32 And when they had got into the boat, the wind ceased.

33 And they that were in the boat fell down before him, saying, Truly thou art the Son of God.

34 And crossing over, they came to land, to Gennesaret.

35 And the men of that place, when they saw who he was, sent out into all that country round, and brought to him all the diseased,

36 and besought him that they might only touch the fringe of his garment; and as many as touched were made well.

**15**

1 Then come to Jesus Pharisees and scribes from Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said to them, Why do ye too transgress the commandment of God for the sake of your tradition?

4 For God commanded, saying, "Honor thy father and thy mother;" and, "He that curseth father or mother, let him surely die."

5 But ye say, Whoever shall say to his father or his mother, Whatever thou mightst receive in aid from me is a gift [[to God]],

6 he shall not honor his father or his mother. Thus have ye made void the law of God for the sake of your tradition.

7 Hypocrites! well did Isaiah prophesy concerning you, saying,

8 "This people honoreth me with their lips, but their heart is far from me.

9 But in vain do they worship me, teaching as doctrines the commandments of men."

10 And calling the multitude, he said to them, Hear, and understand.

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then come the disciples, and say to him, Dost thou know that the Pharisees were offended, when they heard that saying?

13 But he answered and said, Every plant which my heavenly Father did not plant will be rooted up.

14 Let them alone; they are blind leaders of the blind. And if the blind lead the blind, both will fall into a ditch.

15 And Peter answering said to him, Explain to us that dark saying.

16 And he said, Are ye too still without discernment?

17 Do ye not understand, that whatever entereth the mouth goeth into the stomach, and is cast out into the drain?

18 But the things which proceed from the mouth come out of the heart; and these defile a man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimony, blasphemies.

20 These are the things which defile a man; but to eat with unwashed hands defileth not a man.

21 And Jesus, going from thence, withdrew to the parts of Tyre and Sidon.

22 And, lo! a woman of Canaan came out from those borders, and cried out, saying, Have compassion on me, Lord, Son of David! My daughter is grievously afflicted with a demon.

23 But he did not answer her a word. And his disciples came and besought him, saying Send her away, for she is crying out after us.

24 But he answered and said, I was not sent except to the lost sheep of the house of Israel.

25 Then she came and fell down before him, saying, Lord, help me!

26 But he answering said, It is not allowable to take the children's bread, and throw it to the little dogs.

27 And she said, Yea, Lord; for the little dogs eat of the crumbs which fall from the table of their masters.

28 Then Jesus answering said to her, O woman, great is thy faith; be it done to thee even as thou wilt. And her daughter was cured from that hour.

29 And departing thence, Jesus came near the lake of Galilee; and going up the mountain, he sat down there.

30 And great multitudes came to him, having with them those who were lame, blind, dumb, maimed, and many others; and they laid them down at his feet, and he healed them;

31 so that the multitude wondered, when they saw the dumb speaking, the maimed sound, and the lame walking, and the blind seeing; and they gave glory to the God of Israel.

32 And Jesus having called his disciples to him, said, I have compassion on the multitude, because they have remained with me now three days, and have nothing to eat; and I am not willing to send them away fasting, lest they faint on the road.

33 And the disciples say to him, Whence should we have so many loaves in a wilderness, as to fill so great a multitude?

34 And Jesus saith to them, How many loaves have ye? And they said, Seven, and a few small fishes.

35 And bidding the multitude to lie down on the ground, 36 he took the seven loaves and the fishes, and gave thanks, and broke, and gave them to the disciples, and the disciples to the multitudes.

37 And they all ate, and were filled; and they took up of the fragments that remained, seven baskets full.

38 And they who ate were four thousand men, besides children and women.



39 Then he sent away the multitudes, and went on board the boat, and came into the borders of Magadan.

## 16

1 And the Pharisees and Sadducees came to try him, and asked him to show them a sign from heaven.

2 And he answering said to them, When it is evening, ye say, Fair weather! for the sky is red.

3 And in the morning, A storm today! for the sky is red and lowering. Ye know how to judge of the face of the sky, and can ye not discern the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and no sign will be given to it, but the sign of Jonah. And he left them and went away.

5 And the disciples having come to the other side, had forgotten to take bread.

6 And Jesus said to them, Take heed, and beware of the leaven of the Pharisees and Sadducees.

7 And they reasoned among themselves, saying, It is because we took no bread.

8 And Jesus knowing it, said, Why are ye reasoning among yourselves, ye of little faith, because ye took no bread?

9 Do ye not yet understand, nor remember the five loaves of the five thousand, and how many baskets ye took up?

10 Nor the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand, that I spoke not to you of loaves? But [[I said]] Beware of the leaven of the Pharisees and Sadducees.

12 Then they understood, that he did not bid them beware of the leaven of the Pharisees and Sadducees, but of the teaching of the Pharisees and Sadducees.

13 And Jesus, having come into the region of Caesarea Philippi, asked his disciples, saying, Who do men say that the Son of man is?

14 And they said, Some, John the Baptist; but some, Elijah; and others, Jeremiah, or one of the prophets.

15 He saith to them, But who do ye say that I am?

16 And Simon Peter answering said, Thou art the Christ, the Son of the living God.

17 And Jesus answering said to him, Blessed art thou, Simon, son of Jonah; for flesh and blood did not reveal it to thee, but my Father who is in heaven.

18 And I on my part say to thee, that thou art Peter, a rock, and on this rock will I build my church, and the gates of the underworld shall not prevail against it.

19 I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth will be bound in heaven; and whatever thou shalt loose on earth will be loosed in heaven.

20 Then he charged the disciples to tell no one that he was the Christ.

21 From that time Jesus began to show to his disciples, that he must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be put to death, and rise again on the third day.

22 Then Peter, taking him aside, began to rebuke him, saying, Be it far from thee, Lord! This shall not be to thee.

23 But he turned and said to Peter, Get thee behind me, Satan! thou art my stumbling-block; for thy thoughts are not on the things of God, but on those of men.

24 Then Jesus said to his disciples, If any one chooseth to come after me, let him deny himself, and take up his cross, and follow me.

25 For whoever chooseth to save his life will lose it; and whoever shall lose his life for my sake will find it.

26 For what will a man be profited, if he gain the whole world, and forfeit his life? or what shall a man give as an exchange for his life?

27 For the Son of man is to come in the glory of his Father, with his angels; and then will he render to every one according to his works.

28 Truly do I say to you, There are some of those standing here who will not taste of death, till they have seen the Son of man coming in his kingdom.

## 17

1 And after six days Jesus taketh with him Peter, and James, and John his brother, and leadeth them up into a high mountain apart.

2 And he was transfigured before them, and his face shone as the sun; and his garments became white as the light.

3 And lo! there appeared to them Moses and Elijah, talking with him.

4 And Peter answering said to Jesus, Lord, it is good for us to be here; if thou wilt, I will make here three tents; one for thee, and one for Moses, and one for Elijah.

5 While he was yet speaking, lo! a bright cloud overshadowed them; and lo! a voice out of the cloud, saying, "This is my beloved Son, with whom I am well pleased; hear him."

6 And the disciples hearing it, fell on their face, and were exceedingly afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And lifting up their eyes, they saw no one but Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell what hath been seen to no one, until the Son of man hath risen from the dead.

10 And the disciples asked him, saying, Why then say the scribes that Elijah must first come?

11 And he answering said, Elijah indeed cometh, and will restore all things.

12 But I say to you, that Elijah hath already come, and they knew him not, but did with him whatever they would. So also is the Son of man to suffer by them.

13 Then the disciples understood that he spoke to them of John the Baptist.

14 And when they had come to the multitude, there came to him a man, kneeling down to him, and saying,

15 Lord, have compassion on my son; for he is a lunatic, and is sorely afflicted; for he often falleth into the fire, and often into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answering said, Unbelieving and perverse generation! How long shall I be with you? How long shall I bear with you? Bring him hither to me.

18 And Jesus rebuked him, and the demon went out of him; and the boy was cured from that hour.

19 Then the disciples came to Jesus apart, and said, Why could not we cast it out?

20 And he said to them, Because of your want of faith. For truly do I say to you, If ye have faith as a grain of mustard, ye shall say to this mountain, Remove hence to yonder place, and it will remove; and nothing will be impossible to you.

21 22 And while they were together in Galilee, Jesus said to them, The Son of man is about to be delivered up into the hands of men,

23 and they will put him to death; and on the third day he will rise again. And they were greatly grieved.

24 And when they had come to Capernaum, those who received the half-shekel came to Peter, and said, Doth not your teacher pay the half-shekel?

25 He saith, Yes. And when he had come into the house, Jesus anticipated him, saying, What thinkest thou, Simon? Of whom do the kings of the earth take customs or taxes? Of their own sons, or of strangers?

<sup>26</sup> And when he said, Of strangers, Jesus said to him, Then are the sons free.

<sup>27</sup> But that we may not give them offence, go to the lake, and cast a hook, and take the fish that first cometh up; and on opening his mouth, thou wilt find a shekel; take that, and give it to them for me and thee.

## 18

<sup>1</sup> At that time the disciples came to Jesus, saying, Who then is greatest in the kingdom of heaven?

<sup>2</sup> And he called a child to him, and set him in the midst of them,

<sup>3</sup> and said, Truly do I say to you, Unless ye are changed, and become as children, ye will not enter the kingdom of heaven.

<sup>4</sup> Whoever therefore shall humble himself as this child, he is the greatest in the kingdom of heaven.

<sup>5</sup> And whoever receiveth one such child in my name, receiveth me.

<sup>6</sup> But whoever shall cause one of these little ones that believe in me to fall away, it were better for him to have a great millstone hung round his neck, and be swallowed up in the depth of the sea.

<sup>7</sup> Woe to the world because of stumbling-blocks! For it must needs be that stumbling-blocks come; but woe to the man through whom the stumbling-block cometh!

<sup>8</sup> And if thy hand or thy foot is causing thee to fall, cut it off, and cast it from thee; it is better for thee to enter into life maimed or lame, than having two hands, or two feet, to be cast into the everlasting fire.

<sup>9</sup> And if thine eye is causing thee to fall, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, than having two eyes to be cast into hell-fire.

<sup>10</sup> Take heed that ye despise not one of these little ones; for I say to you, that their angels in heaven continually behold the face of my Father who is in heaven.

<sup>11</sup> <sup>12</sup> What think ye? if a man have a hundred sheep, and one of them hath gone astray, doth he not leave the ninety-nine upon the mountains, and go and seek that which hath gone astray?

<sup>13</sup> And if it happen that he find it, truly do I say to you, he rejoiceth over it more than over the ninety-nine that did not go astray.

<sup>14</sup> Thus it is not the will of your Father who is in heaven that one of these little ones should perish.

15 Moreover, if thy brother sin, go and reprove him between thee and him alone. If he listen to thee, thou hast gained thy brother;

16 but if he do not listen, take with thee one or two more; that by the mouth of two or three witnesses every word may be established.

17 And if he disregard them, tell the matter to the church; but if he disregard the church also, let him be to thee as a heathen and a publican.

18 Truly do I say to you, Whatever ye shall bind on earth will be bound in heaven; and whatever ye shall loose on earth will be loosed in heaven.

19 Again, I say to you, that if two of you shall agree on earth concerning any thing that they shall ask, it will be done for them by my Father o who is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter, and said to him, Lord, how often shall my brother sin against me, and I forgive him? Until seven times?

22 Jesus saith to him, I say not to thee, until seven times, but until seventy times seven.

23 Therefore the kingdom of heaven is likened to a king, who would settle accounts with his servants.

24 And when he had begun to reckon, there was brought to him one, who owed him ten thousand talents.

25 But as he was unable to pay, his lord ordered him to be sold, and his wife and children, and all that he had, and payment to be made.

26 Then that servant fell down and did obeisance to him, saying, Have patience with me, and I will pay thee all.

27 And the lord of that servant, being moved with compassion, released him, and forgave him the debt.

28 But that servant went out, and found one of his fellow-servants, who owed him a hundred denaries; and he laid hold of him, and took him by the throat, saying, Pay what thou owest.

29 His fellow-servant then fell down and besought him, saying, Have patience with me, and I will pay thee.

30 And he would not; but went away and cast him into prison, till he should pay the debt.

31 Then his fellow-servants, seeing what was done, were greatly grieved; and went and told their lord all that had been done.

32 Then his lord, having called him, saith to him, Thou wicked servant! All that debt I forgave thee because thou didst beseech me;

<sup>33</sup> shouldst not thou also have had pity on thy fellow-servant, even as I had pity on thee?

<sup>34</sup> And his lord was enraged, and delivered him to the inflictors of punishment, till he should pay all that was due to him.

<sup>35</sup> So also will my heavenly Father do to you, if ye forgive not every one his brother from your hearts.

## 19

<sup>1</sup> And it came to pass, that when Jesus had ended these sayings, he removed from Galilee, and came into the borders of Judaea, beyond the Jordan.

<sup>2</sup> And great multitudes followed him; and he healed them there.

<sup>3</sup> And the Pharisees came to him, trying him, and saying, Is it lawful for a man to put away his wife for every cause?

<sup>4</sup> And he answering said, Have ye not read, that he who made them at the beginning, made them male and female?

<sup>5</sup> And He said: "For this cause shall a man leave father and mother, and cleave to his wife; and the two shall become one flesh."

<sup>6</sup> So they are no longer two, but one flesh. What therefore God joined together, let not man put asunder.

<sup>7</sup> They say to him, Why then did Moses ordain that a man may give his wife a writing of divorcement, and put her away?

<sup>8</sup> He saith to them, Moses, on account of your hardness of heart, allowed you to put away your wives; but in the beginning it was not so.

<sup>9</sup> And I say to you, Whoever putteth away his wife, except for fornication, and marrieth another, committeth adultery.

<sup>10</sup> The disciples say to him, If such be the case of a man with his wife, it is not good to marry.

<sup>11</sup> But he said to them, All cannot receive this saying, but they only to whom it is given.

<sup>12</sup> For there are eunuchs, who were so born from their mother's womb; and there are eunuchs, who were made eunuchs by men; and there are eunuchs, who made themselves eunuchs for the sake of the kingdom of heaven. He that is able to receive it, let him receive it.

<sup>13</sup> Then there were brought to him children, that he might lay his hands on them, and pray; and the disciples rebuked them.

<sup>14</sup> But Jesus said to them, Suffer the children, and forbid them not to come to me; for to such belongeth the kingdom of heaven.

<sup>15</sup> And he laid his hands on them, and departed thence.

16 And lo! one came to him and said, Teacher, what good thing shall I do, that I may have everlasting life?

17 And he said to him, Why dost thou ask me concerning what is good? There is but one who is good. But if thou wilt enter into life, keep the commandments.

18 Which? saith he. And Jesus said, These: "Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness;

19 Honor thy father and thy mother;" and, "Thou shalt love thy neighbor as thyself."

20 The young man saith to him, All these things have I kept; in what am I still wanting?

21 Jesus said to him, If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me.

22 But the young man, on hearing this went away sorrowful; for he had great possessions.

23 Then Jesus said to his disciples, Truly do I say to you, it will be hard for a rich man to enter the kingdom of heaven.

24 And again I say to you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven.

25 And the disciples, hearing this, were exceedingly amazed, saying, Who then can be saved?

26 But Jesus, fixing his eyes on them, said, With men this is impossible; but with God all things are possible.

27 Then Peter answering said to him, Lo! we left all, and followed thee; what then shall we have?

28 And Jesus said to them, Truly do I say to you, that, in the renovation when the Son of man sitteth on the throne of his glory, ye who have followed me shall also yourselves sit on twelve thrones, judging the twelve tribes of Israel.

29 And every one who hath left brothers, or sisters, or father, or mother, or children, or lands, or houses, for the sake of my name, will receive many fold more, and will inherit everlasting life.

30 But many who are first will be last, and the last first.

## 20

1 For the kingdom of heaven is like a householder, who went out early in the morning to hire laborers for his vineyard.

2 And having agreed with the laborers for a denary a day, he sent them into his vineyard.

3 And going out about the third hour, he saw others standing idle in the market-place;

<sup>4</sup> and said to them, Go ye also into the vineyard; and whatever is right, I will give you. And they went.

<sup>5</sup> Again going out about the sixth and the ninth hour, he did likewise.

<sup>6</sup> And going out about the eleventh hour, he found others standing, and saith to them, Why stand ye here all the day idle?

<sup>7</sup> They say to him, Because no one hath hired us. He saith to them, Go ye also into the vineyard.

<sup>8</sup> And when evening came, the lord of the vineyard saith to his steward, Call the laborers, and give them their pay, beginning with the last, and going on to the first.

<sup>9</sup> And they who were hired about the eleventh hour came, and received each a denary.

<sup>10</sup> But when the first came, they supposed that they should receive more; and they too received each a denary.

<sup>11</sup> And when they had received it, they murmured against the householder,

<sup>12</sup> saying, These last have worked but one hour, and thou hast made them equal to us, who have borne the burden and heat of the day.

<sup>13</sup> But he answering said to one of them, Friend, I do thee no wrong; didst not thou agree with me for a denary?

<sup>14</sup> Take thy due, and go. But I will give to this last even as to thee.

<sup>15</sup> Am I not free to do what I will with my own? Is thine eye evil, because I am good?

<sup>16</sup> Thus the last will be first, and the first, last. And as

<sup>17</sup> Jesus was going up to Jerusalem, he took the twelve apart, and on the way said to them,

<sup>18</sup> Lo! we are going up to Jerusalem, and the Son of man will be delivered up to the chief priests and scribes; and they will condemn him to death,

<sup>19</sup> and will deliver him up to the gentiles to mock, and scourge, and crucify; and on the third day he will rise again.

<sup>20</sup> Then came to him the mother of the sons of Zebedee with her sons, falling down before him, and asking a certain thing of him.

<sup>21</sup> And he said to her, What is thy wish? She saith to him, Grant that these my two sons may sit, one on thy right hand, and one on thy left, in thy kingdom.

<sup>22</sup> But Jesus answering said, Ye know not what ye ask. Can ye drink the cup which I am to drink? They say to him, We can.

<sup>23</sup> He saith to them, Ye will indeed drink my cup; but to sit on my right hand and on my left is not mine to give, but



it will be given to those for whom it hath been prepared by my Father.

<sup>24</sup> And when the ten heard this, they were much displeased with the two brothers.

<sup>25</sup> But Jesus called them to him, and said, Ye know that the rulers of the nations lord it over them, and their great men exercise a strict authority over them.

<sup>26</sup> Not so shall it be among you; but whoever desireth to become great among you, will be your minister;

<sup>27</sup> and whoever desireth to be first among you, will be your servant;

<sup>28</sup> even as the Son of man came not to be served, but to serve, and to give his life a ransom for many.

<sup>29</sup> And as they were going out of Jericho, a great multitude followed him.

<sup>30</sup> And lo! two blind men, who were sitting by the way-side, when they heard that Jesus was passing by, cried out, saying, Have pity on us, Son of David!

<sup>31</sup> And the multitude sharply bade them be silent. But they cried out the more, saying, Lord, have pity on us, Son of David!

<sup>32</sup> And Jesus stopped, and called them, and said, What would ye have me do for you?

<sup>33</sup> They say to him, Lord, to open our eyes.

<sup>34</sup> Then Jesus, moved with compassion, touched their eyes; and they immediately received sight, and followed him.

## 21

<sup>1</sup> And when they drew near to Jerusalem, and came to Bethphage at the Mount of Olives, Jesus sent two disciples,

<sup>2</sup> saying to them, Go in the village over against you, and immediately ye will find an ass tied, and a colt with her; loose and bring them to me.

<sup>3</sup> And if any one say aught to you, ye shall say, The Lord hath need of them; and he will immediately send them.

<sup>4</sup> Now this took place, that it might be fulfilled which was spoken through the prophet, saying,

<sup>5</sup> "Say to the daughter of Zion, Behold, thy king cometh to thee, meek, and riding on an ass, and on a colt the foal of a beast of burden."

<sup>6</sup> And the disciples went, and did as Jesus bade them,

<sup>7</sup> and brought the ass and the colt, and put on them their garments, and he sat on them.

<sup>8</sup> And very many of the multitude spread their garments in the road; others cut down branches from the trees, and strewed them in the road.

<sup>9</sup> And the multitudes that went before him, and that followed, were crying out, saying, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest heavens!

<sup>10</sup> And when he came into Jerusalem, the whole city was in commotion, saying, Who is this?

<sup>11</sup> And the multitudes said, This is the prophet Jesus, from Nazareth of Galilee.

<sup>12</sup> And Jesus went into the temple of God, and cast out all those who sold and bought in the temple, and overturned the tables of the money-changers, and the seats of those who sold the doves;

<sup>13</sup> and said to them, It is written, "My house shall be called a house of prayer; but ye make it a den of robbers."

<sup>14</sup> And the blind and lame came to him in the temple, and he cured them.

<sup>15</sup> But the chief priests and the scribes, when they saw the wonderful things which he did, and the children that were crying out in the temple, and saying, Hosanna to the Son of David, were much displeased;

<sup>16</sup> and said to him, Dost thou hear what these say? But Jesus saith to them, Yea; did ye never read, "From the mouth of babes and sucklings thou didst prepare praise"?

<sup>17</sup> And he left them, and went out of the city to Bethany, and lodged there.

<sup>18</sup> And in the morning, as he was returning to the city, he was hungry.

<sup>19</sup> And seeing one fig-tree by the road-side, he went up to it, and found nothing on it, but leaves only; and he saith to it, Let there be no fruit from thee henceforward for ever. And immediately the fig-tree withered.

<sup>20</sup> And the disciples seeing it, marveled, saying, How suddenly did the fig-tree wither!

<sup>21</sup> Jesus answering said to them, Truly do I say to you, If ye have faith, and do not doubt, not only shall ye do what hath been done to the fig-tree, but should ye even say to this mountain, Be thou taken up and cast into the sea, it would be done.

<sup>22</sup> And all things whatever ye shall ask in prayer, believing, ye will receive.

<sup>23</sup> And when he had come into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, By what authority doest thou these things? And

who gave thee this authority?

<sup>24</sup> And Jesus answering said to them, I also will ask you one question; which if ye answer me, I too will tell you by what authority I do these things.

<sup>25</sup> The baptism of John, whence was it? From heaven, or from men? And they reasoned among themselves, saying, If we say, From heaven, he will say to us, Why then did ye not believe him?

<sup>26</sup> But if we say, From men, we fear the multitude; for all regard John as a prophet.

<sup>27</sup> And they answered Jesus and said, We do not know. And he said to them, Neither do I tell you by what authority I do these things.

<sup>28</sup> But what think ye? A man had two sons: he came to the first, and said, Son, go, work today in the vineyard.

<sup>29</sup> And he answered and said, I will not. Afterward he repented, and went.

<sup>30</sup> And he came to the other and said the same. And he answered and said, I will, sir; and went not.

<sup>31</sup> Which of the two did the will of his father? They say, The first. Jesus saith to them, Truly do I say to you, that the publicans and the harlots go into the kingdom of God before you.

<sup>32</sup> For John came to you as a preacher of righteousness, and ye did not believe him; but the publicans and the harlots believed him; and ye, when ye had seen it, did not afterward repent, that ye might believe him.

<sup>33</sup> Hear another parable. There was a householder, who planted a vineyard, and set a hedge about it, and dug in it a wine-press, and built a tower, and let it out to husbandmen, and went abroad.

<sup>34</sup> And when the season of the fruits drew near, he sent his servants to the husbandmen, that they might receive his fruits.

<sup>35</sup> And the husbandmen took his servants, and beat one, and killed another, and stoned another.

<sup>36</sup> Again he sent other servants more than the first; and they dealt with them in the same manner.

<sup>37</sup> And afterward he sent to them his son, saying, They will respect my son.

<sup>38</sup> But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and get his inheritance.

<sup>39</sup> And they took him, and cast him out of the vineyard, and killed him.

40 When therefore the lord of the vineyard cometh, what will he do to those husbandmen?

41 They say to him, He will bring those wicked men to a miserable end, and will let out his vineyard to other husbandmen, who will render him the fruits in their season.

42 Jesus saith to them, Did ye never read in the Scriptures, "The stone which the builders rejected, the same hath become the corner-stone; from the Lord did this come, and it is marvelous in our eyes?"

43 Therefore I say to you, that the kingdom of God will be taken away from you, and given to a nation yielding the fruits thereof.

44 45 And the chief priests and the Pharisees when they heard his parables, knew that he was speaking of them.

46 And they sought to seize him, but feared the multitudes, because they regarded him as a prophet.

## 22

1 Jesus answered and spake to them again in parables, and said,

2 The kingdom of heaven is like a certain king, who made a marriage-feast for his son,

3 and sent forth his servants to call to the feast those who had been invited; and they would not come.

4 Again, he sent other servants, saying, Tell those who have been invited, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come to the feast.

5 But they made light of it, and went away; one to his farm, another to his merchandise.

6 And the rest seized his servants, and ill-treated and slew them.

7 And the king was enraged; and sent forth his armies, and destroyed those murderers, and burned their city.

8 Then saith he to his servants, The feast is ready, but those who were invited were not worthy.

9 Go therefore into the thoroughfares, and as many as ye find, invite to the feast.

10 So those servants went out into the highways, and gathered together all, as many as they found, both bad and good; and the bride-chamber was fully furnished with guests.

11 And the king, coming in to view the guests, saw there a man who had not on a wedding garment;

12 and he saith to him, Friend, how camest thou in here, not having a wedding garment? And he was struck dumb.

13 Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there will be wailing and gnashing of teeth.

14 For many are called, but few are chosen.

15 Then the Pharisees went and consulted together how they might ensnare him in speech.

16 And they send out to him their disciples with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and thou carest for no one; for thou regardest not the person of men.

17 Tell us, therefore, What thinkest thou? Is it lawful to give tribute to Caesar, or not?

18 But Jesus, perceiving their wickedness, said, Why are ye trying me, hypocrites?

19 Show me the tribute money. And they brought to him a denary.

20 And Jesus saith to them, Whose is this image and inscription?

21 They say, Caesar's. Then saith he to them, Render then to Caesar the things that are Caesar's, and to God the things that are God's.

22 And hearing this, they wondered, and left him, and went away.

23 The same day there came to him Sadducees, saying that there is no resurrection; and they asked him,

24 saying, Teacher, Moses said, "If a man die having no children, his brother shall marry his wife, and raise up seed to his brother."

25 Now there were with us seven brothers; and the first married and died; and, having no offspring, left his wife to his brother.

26 And so also the second, and the third, even to the seventh.

27 And last of all the woman died.

28 In the resurrection, then, of which of the seven will she be the wife? For they all had her.

29 Jesus answered and said to them, Ye err; not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But concerning the resurrection of the dead, have ye not read that which was spoken to you by God, saying,

32 "I am the God of Abraham, and the God of Isaac, and the God of Jacob"? He is not a God of the dead, but of the living.

33 And when the multitudes heard this, they were astonished at his teaching.

34 And the Pharisees, hearing that he had put the Sadducees to silence, assembled together;

35 and one of them, a lawyer, asked, trying him,

36 Teacher, which commandment is great in the Law?

37 And he said to him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

38 This is the great and first commandment.

39 There is a second like it: "Thou shalt love thy neighbor as thyself."

40 On these two commandments hang all the Law and the Prophets.

41 And while the Pharisees were assembled, Jesus asked them,

42 saying, What think ye concerning the Christ? whose son is he? They say to him, David's.

43 He saith to them, How then doth David in the Spirit call him lord? saying,

44 "The Lord said to my lord, Sit thou on my right hand, till I put thine enemies under thy feet."

45 If David then calleth him lord, how is he his son?

46 And no one was able to answer him a word; nor durst any one from that day question him any more.

## 23

1 Then Jesus spoke to the multitudes, and to his disciples,

2 saying, The scribes and the Pharisees sit in the seat of Moses.

3 All, therefore, whatever they bid you, do and observe; but do not according to their works; for they say, and do not.

4 They bind heavy burdens, and lay them on men's shoulders, and will not themselves move them with a finger.

5 And all their works they do to be observed by men. They make broad their phylacteries, and enlarge their fringes,

6 and love the first place at feasts, and the chief seats in the synagogues,

7 and salutations in the markets, and to be called by men, Rabbi.

8 But be not ye called Rabbi; for one is your teacher; and ye are all brethren.

9 And call no one your father on the earth; for one is your father, he who is in heaven.

10 Nor be ye called leaders; for one is your leader, the Christ.

11 But the greatest among you will be your servant.

<sup>12</sup> And whoever shall exalt himself will be humbled; and whoever shall humble himself will be exalted.

<sup>13</sup> But woe to you, scribes and Pharisees, hypocrites I because ye shut up the kingdom of heaven against men; for ye go not in yourselves, nor suffer those who are entering to go in.

<sup>14</sup> <sup>15</sup> Woe to you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold mole a son of hell than yourselves.

<sup>16</sup> Woe to you, blind guides, that say, Whoever sweareth by the temple, it is nothing; but whoever sweareth by the gold of the temple, is bound.

<sup>17</sup> Fools and blind I for which is greater, the gold, or the temple that sanctifieth the gold?

<sup>18</sup> And, Whoever sweareth by the altar, it is nothing; but whoever sweareth by the gift that is upon it, is bound.

<sup>19</sup> Blind men! For which is greater, the gift, or the altar flint sanctifieth the gift?

<sup>20</sup> He then who sweareth by the altar, sweareth by it, and by all that is upon it;

<sup>21</sup> and he that sweareth by the temple, sweareth by it, and by him who dwelleth in it;

<sup>22</sup> and he who sweareth by heaven, sweareth by the throne of God, and by him who sitteth thereon.

<sup>23</sup> Woe to you, scribes and Pharisees, hypocrites! for ye pay tithes of the mint, and the dill, and the cummin, and have omitted the weightier matters of the Law, justice, and mercy, and faith; these ought ye to have done, and not to leave those undone.

<sup>24</sup> Blind guides! who strain out a gnat, and swallow a camel.

<sup>25</sup> Woe to you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and the platter, but within they are full of robbery and licentiousness.

<sup>26</sup> Blind Pharisee! cleanse first the inside of the cup, that its outside side also may become clean.

<sup>27</sup> Woe to you, scribes and Pharisees, hypocrites! for ye are like whited sepulchres, which outwardly indeed appear beautiful, but within are full of dead men's bones, and of all uncleanness.

<sup>28</sup> Even so ye also outwardly appear righteous to men, but within ye are full of hypocrisy and iniquity.

<sup>29</sup> Woe to you, scribes and Pharisees, hypocrites! because ye build the sepulchres of the prophets, and adorn the tombs of the righteous,

<sup>30</sup> and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

<sup>31</sup> So that ye bear witness against yourselves, that ye are the sons of those who killed the prophets.

<sup>32</sup> Fill ye up then the measure of your fathers!

<sup>33</sup> Serpents, brood of vipers! how can ye escape the punishment of hell?

<sup>34</sup> Therefore, behold, I send to you prophets, and wise men, and scribes; some of them ye will kill and crucify, and some of them ye will scourge in your synagogues, and persecute from city to city;

<sup>35</sup> that on you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zechariah, son of Barachiah, whom ye slew, between the temple and the altar.

<sup>36</sup> Truly do I say to you, All these things will come upon this generation.

<sup>37</sup> Jerusalem, Jerusalem, that killeth the prophets, and stoneth those who are sent to her! How often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not!

<sup>38</sup> Lo! your house is left to you desolate.

<sup>39</sup> For I say to you, Ye will not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

## 24

<sup>1</sup> And Jesus went out, and was going from the temple; and his disciples came to him, to show him the buildings of the temple.

<sup>2</sup> And he answering said to them, See ye not all these? Truly do I say to you, There will not be left here one stone upon another, that will not be thrown down.

<sup>3</sup> And as he was sitting upon the Mount of Olives, the disciples came to him privately, saying, Tell us, when will these things be? and what will be the signs of thy coming, and of the end of the world?

<sup>4</sup> And Jesus answering said to them, See that no one deceive you.

<sup>5</sup> For many will come in my name, saying, I am the Christ, and will deceive many.

<sup>6</sup> And ye are to hear of wars, and rumors of wars; see that ye be not troubled; for these things must come to pass; but not yet is the end.



<sup>7</sup> For nation will rise against nation, and kingdom against kingdom; and there will be famines and earthquakes in divers places.

<sup>8</sup> But all these things are the beginning of travail-pains.

<sup>9</sup> Then will they deliver you up to distress, and will kill you; and ye will be hated by all nations on account of my name.

<sup>10</sup> And then will many fall away; and will deliver up one another, and will hate one another.

<sup>11</sup> And many false prophets will arise, and will deceive many.

<sup>12</sup> And because iniquity shall abound, the love of the many will wax cold.

<sup>13</sup> But he that endureth to the end will be saved.

<sup>14</sup> And these glad tidings of the kingdom will be published throughout the whole world for a testimony to all the nations; and then will come the end.

<sup>15</sup> When, therefore, ye see the abomination of desolation, spoken of through Daniel the prophet, standing in the holy place, (let him that readeth understand,)

<sup>16</sup> then let those who are in Judaea flee to the mountains;

<sup>17</sup> let not him that is on the house-top go down to take away the things belonging to his house;

<sup>18</sup> and let not him that is in the field turn back to take his garment.

<sup>19</sup> And woe to the women with child, and to those with children at the breast, in those days!

<sup>20</sup> And pray that your flight be not in winter, nor on a sabbath.

<sup>21</sup> For there will then be great distress, such as hath not been from the beginning of the world to this time; no, nor shall ever be.

<sup>22</sup> And were not those days to be shortened, no flesh would be saved; but, for the sake of the chosen, these days will be shortened.

<sup>23</sup> Then if any one say to you, Lo! here is the Christ; or there, believe him not.

<sup>24</sup> For there will rise up false Christs, and false prophets, and will show great signs and wonders, so that, if possible, even the chosen will be deceived.

<sup>25</sup> Lo! I have told you beforehand.

<sup>26</sup> If therefore they say to you, Lo! he is in the wilderness; go not forth; lo! he is in the private chambers; believe them not.

<sup>27</sup> For as the lightning cometh from the east, and shineth even to the west, so will be the coming of the Son of man.

<sup>28</sup> Wherever the carcass is, there will the eagles be gathered together.

29 And immediately after the distress of those days will the sun be darkened, and the moon will not give her light, and the stars will fall from heaven, and the powers of the heavens will be shaken.

30 And then will appear the sign of the Son of man in heaven; and all the tribes of the earth will mourn, and will see the Son of man coming upon the clouds of heaven with power and great glory.

31 And he will send forth his angels with a great trumpet, and they will gather his chosen from the four winds, from one end of heaven to the other.

32 And from the fig-tree learn its parable. When its branch hath now become tender, and putteth forth its leaves, ye know that summer is near.

33 So also, when ye see all these things, know ye that he is near, at the doors.

34 Truly do I say to you, This generation will not pass away, till all these things take place.

35 Heaven and earth will pass away, but my words will not pass away.

36 But that day and hour knoweth no one, not even the angels of heaven, nor the Son, but the Father only.

37 But as were the days of Noah, so will be the coming of the Son of man.

38 For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark,

39 and knew not, until the flood came, and took them all away, so also will be the coming of the Son of man.

40 Then will two men be in the field; one will be taken, and one left.

41 Two women will be grinding at the mill; one will be taken, and one left.

42 Watch, therefore, for ye know not on what day your Lord is coming.

43 But be sure of this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through.

44 Therefore be ye also ready; for at an hour when ye think not, the Son of man cometh.

45 Who then is the faithful and wise servant, whom his lord placed over his household, to give them their food in due season?

46 Happy is that servant whom his lord, when he cometh, shall find so doing.

<sup>47</sup> Truly do I say to you, that he will place him in charge of all his substance.

<sup>48</sup> But if the bad servant say in his heart, My lord is tarrying long;

<sup>49</sup> and begin to beat his fellow-servants, and eat and drink with the drunken,

<sup>50</sup> the lord of that servant will come in a day when he looketh not for it, and at an hour when he is not aware;

<sup>51</sup> and will cut him asunder, and appoint him his portion with the hypocrites; there will be wailing and gnashing of teeth.

## 25

<sup>1</sup> Then the kingdom of heaven will be like ten virgins, who took their lamps, and went out to meet the bridegroom.

<sup>2</sup> And five of them were foolish, and five wise.

<sup>3</sup> For the foolish took their lamps, and took no oil with them.

<sup>4</sup> But the wise took oil in their vessels with their lamps.

<sup>5</sup> And as the bridegroom tarried, they all slumbered and slept.

<sup>6</sup> But at midnight there was a cry, Lo! the bridegroom! go out to meet him.

<sup>7</sup> Then all those virgins arose, and trimmed their lamps.

<sup>8</sup> And the foolish said to the wise, Give us of your oil, for our lamps are going out.

<sup>9</sup> But the wise answered, saying, Perhaps there will not be enough for us and you; go rather to those who sell, and buy for yourselves.

<sup>10</sup> And while they went to buy, the bridegroom came; and they who were ready went in with him to the wedding; and the door was shut.

<sup>11</sup> Afterward came also the other virgins, saying, Lord, lord, open to us.

<sup>12</sup> But he answering said, Truly do I say to you, I know you not,

<sup>13</sup> Watch, therefore, for ye know not the day nor the hour.

<sup>14</sup> For it will be as when a man going abroad called his own servants, and intrusted to them his property;

<sup>15</sup> and to one he gave five talents, to another two, and to another one, to each according to his ability, and went abroad.

<sup>16</sup> He that had received the five talents went immediately and traded with the same, and gained five talents more.

<sup>17</sup> In like manner, he that had received the two gained two more.

18 But he that had received the one went and dug in the earth, and hid his lord's money.

19 And after a long time the lord of those servants cometh, and reckoneth with them.

20 And he that had received the five talents came and brought five talents more, saying, Lord, thou intrustedst to me five talents; see, I have gained five talents more.

21 His lord said to him, Well done, good and faithful servant! thou hast been faithful over a little, I will place thee in charge of much; enter into the joy of thy lord.

22 He also that had received the two talents came and said, Lord, thou intrustedst to me two talents; see, I have gained two talents more.

23 His lord said to him, Well done, good and faithful servant! thou hast been faithful over a little, I will place thee in charge of much; enter into the joy of thy lord.

24 Then he also that had received the one talent came and said, Lord, I knew thee to be a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter seed;

25 and I was afraid, and went and hid thy talent in the earth. See! thou hast thine own.

26 But his lord answered and said to him, Wicked and slothful servant! Didst thou know that I reap where I sowed not, and gather where I did not scatter seed?

27 Thou oughtest then to have put my money with the money-dealers, and on my coming I should have received mine own with interest.

28 Take therefore the talent from him, and give it to him who hath the ten talents.

29 For to every one that hath will be given, and he will have abundance; but from him that hath not, even that which he hath will be taken away.

30 And cast out the unprofitable servant into the outer darkness; there will be wailing and gnashing of teeth.

31 And when the Son of man shall come in his glory, and all the angels with him, then will he sit on the throne of his glory,

32 and before him will be gathered all the nations; and he will separate men one from another, as a shepherd separateth the sheep from the goats;

33 and he will set the sheep on his right hand, and the goats on the left.

34 Then will the king say to those on his right hand, Come, ye blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.

<sup>35</sup> For I was hungry, and ye gave me food; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; <sup>36</sup> naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came to me.

<sup>37</sup> Then will the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee drink?

<sup>38</sup> and when saw we thee a stranger, and took thee in? or naked, and clothed thee?

<sup>39</sup> or when did we see thee sick, or in prison, and come to thee?

<sup>40</sup> And the king will answer and say to them, Truly do I say to you, Inasmuch as ye did it to one of the least of these my brethren, ye did it to me.

<sup>41</sup> Then will he say also to those on the left hand, Depart from me, ye cursed, into the everlasting fire, which is prepared for the Devil and his angels.

<sup>42</sup> For I was hungry, and ye gave me no food; I was thirsty, and ye gave me no drink;

<sup>43</sup> I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

<sup>44</sup> Then will they also answer, saying, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?

<sup>45</sup> Then will he answer them, saying, Truly do I say to you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

<sup>46</sup> And these will go away into everlasting punishment; but the righteous into everlasting life.

## 26

<sup>1</sup> And it came to pass, when Jesus had finished all these sayings, that he said to his disciples,

<sup>2</sup> Ye know that after two days cometh the passover; and the Son of man is delivered up to be crucified.

<sup>3</sup> Then the chief priests and the elders of the people assembled in the court of the palace of the high-priest, named Caiaphas;

<sup>4</sup> and took counsel together that they might seize Jesus by craft, and put him to death.

<sup>5</sup> But they said, Not at the feast, lest there be an uproar among the people.

<sup>6</sup> Now when Jesus was at Bethany, in the house of Simon the leper,

<sup>7</sup> there came to him a woman having an alabaster bottle of very costly ointment, and poured it on his head while he was reclining at table.

<sup>8</sup> But the disciples seeing it, were much displeased, saying, To what purpose is this waste?.

<sup>9</sup> For this might have been sold for much, and given to the poor.

<sup>10</sup> And Jesus, perceiving it, said to them, Why do ye trouble the woman? For she hath done a good deed to me.

<sup>11</sup> For the poor ye have always with you; but me ye have not always.

<sup>12</sup> For she, in pouring this ointment on my body, hath done it to prepare me for burial.

<sup>13</sup> Truly do I say to you, Wherever these glad tidings shall be published in the whole world, this too which she hath done will be told for a memorial of her.

<sup>14</sup> Then one of the twelve, called Judas Iscariot, went to the chief priests,

<sup>15</sup> and said, What will ye give me, and I will deliver him up to you? And they paid him thirty pieces of silver.

<sup>16</sup> And from that time he sought an opportunity to deliver him up.

<sup>17</sup> And on the first of the days of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover?

<sup>18</sup> And he said, Go into the city to such a man, and say to him, The Teacher saith, My time is at hand; I keep the passover at thy house with my disciples.

<sup>19</sup> And the disciples did as Jesus directed them, and made ready the passover.

<sup>20</sup> And when evening came, he took his place at table with the twelve disciples.

<sup>21</sup> And as they were eating, he said, Truly do I say to you, that one of you will betray me.

<sup>22</sup> And they were exceedingly sorrowful, and began every one to say to him, Is it I, Lord?

<sup>23</sup> And he answering said, He that hath dipped his hand with me in the dish, he will betray me.

<sup>24</sup> The Son of man indeed goeth away, as it hath been written concerning him; but woe to that man by whom the Son of man is betrayed! Well were it for that man if he had not been born.

<sup>25</sup> Then Judas, his betrayer, answering said, Is it I, Rabbi? He saith to him, It is.

<sup>26</sup> And, as they were eating, Jesus took a loaf, and having blessed, broke it, and gave it to the disciples, and said, Take,

eat; this is my body.

<sup>27</sup> And he took a cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

<sup>28</sup> for this is my blood of the covenant, which is shed for many for remission of sins.

<sup>29</sup> And I say to you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in the kingdom of my Father.

<sup>30</sup> And having sung a hymn, they went out to the Mount of Olives.

<sup>31</sup> Then Jesus saith to them, This night will all of you fall away from me; for it is written, "I will smite the shepherd, and the sheep of the flock will be scattered."

<sup>32</sup> But after I have risen, I will go before you into Galilee.

<sup>33</sup> Peter answering said to him, Though all should fall away from thee, yet will I never fall away.

<sup>34</sup> Jesus said to him, Truly do I say to thee, that this night, before a cock crows, thou wilt thrice deny me.

<sup>35</sup> Peter saith to him, Even if I must die with thee, I will not deny thee. And so said all the disciples.

<sup>36</sup> Then Jesus cometh with them to a place called Gethsemane, and saith to the disciples, Sit here, while I go yonder and pray.

<sup>37</sup> And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and full of anguish.

<sup>38</sup> Then he saith to them, My soul is exceedingly sorrowful, even to death; remain here, and watch with me.

<sup>39</sup> And he came a little nearer, and fell on his face, praying and saying, Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as Thou wilt.

<sup>40</sup> And he cometh to the disciples, and findeth them sleeping, and saith to Peter, Is it so that ye could not watch with me one hour?

<sup>41</sup> Watch, and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.

<sup>42</sup> Again he went away a second time, and prayed, saying, My Father, if this [[cup]] cannot pass away from me, but I must drink it, thy will be done!

<sup>43</sup> And coming again he found them sleeping; for their eyes were heavy.

<sup>44</sup> And leaving them, he went away again, and prayed the third time, saying again the same words.

<sup>45</sup> Then he cometh to the disciples, and saith to them, Sleep on, and take your rest! Lo! the hour is at hand, and the Son of man is delivered up into the hands of sinners.

46 Rise, let us be going; lo! he is at hand that delivereth me up.

47 And while he was yet speaking, lo! Judas, one of the twelve, came, and with him a great multitude with swords and clubs, from the chief priests and elders of the people.

48 And his betrayer had given them a sign, saying, Whomever I shall kiss, he is the man; seize him.

49 And immediately going up to Jesus, he said, Hail, Rabbi! and kissed him.

50 And Jesus said to him, Friend, for what hast thou come! Then they came and laid hands on Jesus, and seized him.

51 And, lo! one of those who were with Jesus stretched out his hand, and drew his sword, and struck the servant of the high-priest, and cut off his ear.

52 Then Jesus saith to him, Put back thy sword into its place; for all they that take the sword will perish by the sword.

53 Dost thou think that I cannot pray to my Father, and he will now give me more than twelve legions of angels?

54 But how then shall the Scriptures be fulfilled, that thus it must be?

55 In that hour Jesus said to the multitudes, Ye have come out as against a robber, with swords and clubs to take me; I sat daily teaching in the temple, and ye did not lay hands on me.

56 But all this hath been done, that the Scriptures of the prophets may be fulfilled. Then all the disciples forsook him, and fled.

57 And they who seized Jesus led him away to Caiaphas the high-priest, where the scribes and the elders were assembled.

58 But Peter followed him at a distance, as far as to the court of the high-priest's palace, and went in, and sat with the officers to see the end.

59 And the chief priests and the whole council sought false witness against Jesus, to put him to death;

60 and they found none, though many false witnesses came forward. But at last came two,

61 and said, This man affirmed, I am able to destroy the temple of God, and to build it within three days.

62 And the high-priest arose, and said to him, Dost thou make no answer to what these men testify against thee?

63 But Jesus was silent. And the high-priest answering said to him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God.

64 Jesus saith to him, I am. Moreover I say to you, Henceforth ye will see the Son of man sitting on the right



hand of Power, and coming on the clouds of heaven.

<sup>65</sup> Then the high-priest rent his garments, saying, He hath spoken blasphemy; what further need have we of witnesses? See! ye have now heard the blasphemy.

<sup>66</sup> What think ye? They answered and said, He should be punished with death.

<sup>67</sup> Then they spit in his face, and buffeted him; and some smote him with the palms of their hands,

<sup>68</sup> saying, Prophecy to us, O Messiah! who it was that struck thee.

<sup>69</sup> Now Peter was sitting outside in the court. And a maid-servant came to him, saying, Thou also wast with Jesus the Galilaean.

<sup>70</sup> But he denied before them all, saying, I know not what thou sayest.

<sup>71</sup> And when he had gone out into the porch, another woman saw him, and said to those who were there, This man was with Jesus the Nazarene.

<sup>72</sup> And again he denied with an oath; I do not know the man.

<sup>73</sup> And shortly after, they who were standing by came and said to Peter, Surely thou too art one of them; for thy speech betrayeth thee.

<sup>74</sup> Then he began to curse and to swear, saying, I do not know the man. And immediately a cock crew.

<sup>75</sup> And Peter remembered the word of Jesus, who had said, Before a cock crows, thou wilt thrice deny me. And he went out, and wept bitterly.

## 27

<sup>1</sup> And when it was morning, all the chief priests and the elders of the people consulted together against Jesus, to put him to death.

<sup>2</sup> And having bound him, they led him away, and delivered him up to Pilate the governor.

<sup>3</sup> Then Judas, who betrayed him, when he saw that he was condemned, repented, and brought back the thirty pieces of silver to the chief priests and elders,

<sup>4</sup> saying, I sinned in betraying innocent blood. And they said, What is that to us? See thou to it.

<sup>5</sup> And he cast down the pieces of silver in the temple, and withdrew; and went away and hanged himself.

<sup>6</sup> And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since they are the price of blood.

7 And they consulted together, and bought with them the potter's field, for a burial-place for strangers.

8 Wherefore that field hath been called, The Field of Blood, unto this day.

9 Then was fulfilled that which was spoken through Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the price of him that was priced, whom they of the sons of Israel priced,

10 and gave them for the potter's field; as the Lord commanded me."

11 And Jesus stood before the governor; and the governor questioned him, saying, Art thou the king of the Jews? And Jesus said, I am.

12 And when he was accused by the chief priests and elders, he made no answer.

13 Then saith Pilate to him, Dost thou not hear what things they are testifying against thee?

14 And he made him no answer, not even to one word; so that the governor greatly wondered.

15 Now at the feast the governor was wont to release to the multitude one prisoner, whom they would.

16 And they had then a notorious prisoner, called Barabbas.

17 When therefore they were assembled, Pilate said to them, Whom will ye that I release to you? Barabbas, or Jesus, who is called Christ?

18 For he knew that for envy they had delivered him up.

19 And while he was sitting on the judgment-seat, his wife sent to him, saying, Have nothing to do with that righteous man; for I have suffered much this day in a dream because of him.

20 But the chief priests and the elders persuaded the multitudes to ask for Barabbas, and to destroy Jesus.

21 And the governor answering said to them, Which of the two will ye that I release to you? And they said, Barabbas.

22 Pilate saith to them, What then shall I do with Jesus, who is called Christ? They all say, Let him be crucified.

23 And he said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 And when Pilate saw that it availed nothing, but that rather a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of this blood; see ye to it.

25 And all the people answering said, His blood be on us, and on our children.

26 Then he released Barabbas to them, and having scourged Jesus, he delivered him up to be crucified.

27 Then the soldiers of the governor took Jesus into the governor's palace, and gathered to him the whole band.

28 And they stripped him, and put on him a scarlet robe.

29 And having platted a crown of thorns, they put it on his head, and a reed in his right hand; and bowing the knee before him, they mocked him, saying, Hail, king of the Jews!

30 And they spit upon him, and took the reed and struck him on the head.

31 And after they had made sport of him, they took off the robe from him, and put on him his own garments, and led him away to crucify him.

32 And as they were going out, they found a man of Cyrene, Simon by name, whom they compelled to carry his cross.

33 And having come to a place called Golgotha, that is, Place of a Skull,

34 they gave him wine to drink mingled with gall; and when he had tasted it, he refused to drink.

35 And when they had crucified him, they divided his garments among them, casting lots.

36 And sitting down, they watched him there.

37 And they set up over his head the charge against him in writing: "This is Jesus the king of the Jews."

38 Then are crucified with him two robbers, one on the right hand, and one on the left.

39 And they who passed by reviled him, wagging their heads,

40 and saying, Thou that destroyest the temple, and buildest it up in three days, save thyself, if thou art the Son of God, and come down from the cross.

41 So also the chief priests, mocking, with the scribes and elders, said,

42 He saved others, cannot he save himself? He is the king of Israel, let him now come down from the cross, and we will believe in him.

43 He trusteth in God; let him now deliver him, if he desireth him; for he said, I am the Son of God.

44 The robbers also, who were crucified with him, reviled him in the same manner.

45 And from the sixth hour there was darkness over all the land, until the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lema sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of those standing there, when they heard this, said, This man is calling for Elijah.

48 And one of them immediately ran and took a sponge, and filled it with vinegar, and put it on a reed, and gave it to him to drink.

49 But the rest said, Hold! let us see whether Elijah will come to save him.

50 And Jesus, crying out again with a loud voice, yielded up his spirit.

51 And, lo! the veil of the temple was rent in two from the top to the bottom; and the earth, quaked, and the rocks were rent,

52 and the tombs were opened; and many bodies of holy men that slept, arose,

53 and coming out of the tombs after his resurrection went into the holy city and appeared to many.

54 And the centurion and they who with him were watching Jesus, when they saw the earthquake, and what was taking place, were exceedingly afraid, saying, Truly this was the Son of God.

55 And many women were there, looking on from a distance, who had followed Jesus from Galilee, rendering services to him;

56 among whom was Mary the Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

57 And at evening there came a rich man of Arimathaea, named Joseph, who was himself also a disciple of Jesus.

58 This man went to Pilate, and asked for the body of Jesus. Then Pilate ordered it to be given him.

59 And Joseph took the body, and wrapped it in a clean linen cloth,

60 and laid it in his own new tomb, which he had hewn out in the rock, and having rolled a great stone to the door of the tomb, went away.

61 And Mary the Magdalene was there, and the other Mary, sitting over against the sepulchre.

62 And on the next day, that following the day of the preparation, the chief priests and the Pharisees came together to Pilate,

63 saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise.

64 Command therefore that the sepulchre be made secure until the third day, lest his disciples come and steal him away, and say to the people, He hath risen from the dead; and the last error will be worse than the first.

<sup>65</sup> Pilate said to them, Ye have a guard; go, make it as secure as ye know how.

<sup>66</sup> And they went, and made the sepulchre secure, sealing the stone, and setting the guard.

## 28

<sup>1</sup> And the sabbath being over, as it began to dawn toward the first day of the week, came Mary the Magdalene, and the other Mary, to view the sepulchre.

<sup>2</sup> And, lo! there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it.

<sup>3</sup> His appearance was like lightning, and his raiment white as snow.

<sup>4</sup> And for fear of him the keepers shook, and became as dead men.

<sup>5</sup> And the angel answering said to the women, Fear ye not; for I know that ye are seeking Jesus, who was crucified.

<sup>6</sup> He is not here; for he hath risen, as he said. Come, see the place where he lay.

<sup>7</sup> And go quickly, and tell his disciples that he hath risen from the dead, and, lo! he is going before you into Galilee; there shall ye see him. Lo! I have told you.

<sup>8</sup> And they went away quickly from the tomb with fear and great joy, and ran to tell his disciples.

<sup>9</sup> And lo! Jesus met them, saying, All hail! And they went up, and laid hold of his feet, and knelt down before him.

<sup>10</sup> Then Jesus saith to them, Be not afraid; go, tell my brethren to depart into Galilee, and there they shall see me.

<sup>11</sup> And as they were going, lo! some of the guard came into the city, and told the chief priests all that had taken place.

<sup>12</sup> And having assembled with the elders, and taken counsel together, they gave a large sum of money to the soldiers,

<sup>13</sup> saying, Say, His disciples came by night, and stole him away, while we slept.

<sup>14</sup> And should the governor hear of this, we will persuade him, and make you secure.

<sup>15</sup> So they took the money, and did as they were taught. And this story hath been commonly reported among the Jews to this day.

<sup>16</sup> And the eleven disciples went into Galilee, into the mountain, where Jesus had directed them.

<sup>17</sup> And when they saw him, they knelt down before him; but some doubted.

<sup>18</sup> And Jesus came up and spoke to them, saying, All power was given to me in heaven and on earth.

<sup>19</sup> Go, and make all nations my disciples, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit;

<sup>20</sup> teaching them to observe all things, whatever I have commanded you. And, lo! I am with you always, unto the end of the world.

## THE GOSPEL ACCORDING TO ST. MARK

<sup>1</sup> The beginning of the gospel of Jesus Christ;

<sup>2</sup> as it is written in Isaiah the prophet: "Lo! I send my messenger before thy face, who shall prepare thy way;"

<sup>3</sup> "The voice of one crying in the wilderness, Prepare the way of the Lord, make straight his paths!"

<sup>4</sup> John the Baptizer appeared in the wilderness, preaching a baptism of repentance for the remission of sins.

<sup>5</sup> And there went out to him all the country of Judaea, and all they of Jerusalem and were baptized by him in the river Jordan, confessing their sins.

<sup>6</sup> And John was clothed with camel's hair, and with a leathern girdle about his loins, and he ate locusts and wild honey.

<sup>7</sup> And he preached, saying, There cometh after me one mightier than I, the latchet of whose sandals I am not worthy to stoop down and loose.

<sup>8</sup> I have baptized you with water; but he will baptize you in the Holy Spirit.

<sup>9</sup> And it came to pass that in those days Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.

<sup>10</sup> And immediately on coming up out of the water, he saw the heavens parted, and the Spirit descending as a dove upon him.

<sup>11</sup> And there was a voice from the heavens, "Thou art my beloved Son; with thee I am well pleased."

<sup>12</sup> And immediately the Spirit driveth him forth into the wilderness.

<sup>13</sup> And he was in the wilderness forty days, tempted by Satan, and was with the wild beasts; and the angels ministered to him.

<sup>14</sup> But after John was put in prison, Jesus came into Galilee, preaching the glad tidings of God,

<sup>15</sup> [[saying,]] The time is fulfilled, and the kingdom of God is at hand; repent, and believe the glad tidings.

<sup>16</sup> And as he was passing along by the lake of Galilee, he saw Simon and Andrew the brother of Simon dragging a net in the lake; for they were fishers.

<sup>17</sup> And Jesus said to them, Come after me, and I will cause you to become fishers of men.

<sup>18</sup> And immediately they left their nets, and followed him.

19 And going on a little farther, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets;

20 and immediately he called them. And leaving their father Zebedee in the boat with the hired men, they went after him.

21 And they enter Capernaum; and immediately on the sabbath he was teaching in the synagogue.

22 And they were astonished at his teaching; for he taught them as having authority, and not as the scribes.

23 And immediately there was in their synagogue a man with an unclean spirit, and he cried out,

24 saying, What have we to do with thee, Jesus of Nazareth? Thou hast come to destroy us; we know who thou art, the Holy One of God.

25 And Jesus rebuked him, [[saying,]] Be silent, and come out of him.

26 And the unclean spirit convulsing him, and crying out with a loud voice, came out of him.

27 And they were all amazed, so that they questioned each other, saying, What is this? New teaching with authority; even the unclean spirits doth he command, and they obey him!

28 And immediately his fame spread abroad everywhere through the whole surrounding country of Galilee.

29 And having come out of the synagogue, they immediately entered the house of Simon and Andrew, with James and John.

30 And Simon's wife's mother lay sick of a fever; and they immediately speak to him about her.

31 And he went to her, and took her by the hand, and raised her up; and the fever left her, and she waited on them.

32 And in the evening, when the sun had set, they brought to him all that were sick, and those who were possessed by demons;

33 and the whole city was assembled at the door.

34 And he healed many that were sick with various diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

35 And rising early, long before day, he went out, and withdrew into a desert place, and there prayed.

36 And Simon and those with him went in search of him,

37 and found him. And they say to him, All people are in search of thee.



38 And he saith to them, Let us go elsewhere into the neighboring towns, that I may preach there also; for, for this I came forth.

39 And he went, preaching in their synagogues throughout all Galilee, and casting out the demons.

40 And there cometh a leper to him beseeching him, and kneeling down, saying to him, If thou wilt, thou canst cleanse me.

41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith, I will; be thou cleansed.

42 And immediately the leprosy left him, and he was cleansed.

43 And sternly charging him, he immediately sent him away,

44 saying to him, See that thou say nothing to any one; but go, show thyself to the priest, and offer for thy cleansing what Moses commanded, for a testimony to them.

45 But he went away, and began to publish it constantly, and to spread the matter abroad, so that Jesus could no more enter a city openly, but was without in desert places; and they came to him from every quarter.

## 2

1 And after some days he again entered Capernaum; and it was reported that he was in the house.

2 And many were gathered together, so that there was no longer room for them, even at the door; and he was speaking the word to them.

3 And they come to him, bringing one that was palsied, borne by four men.

4 And not being able to bring him to him on account of the crowd, they took off the roof where he was; and when they had broken an opening, they let down the bed whereon the palsied man lay.

5 And Jesus seeing their faith, saith to the palsied man, Son, thy sins are forgiven.

6 But there were some of the scribes sitting there and reasoning in their hearts,

7 Why doth this man speak thus? He blasphemeth; who can forgive sins but God only?

8 And Jesus immediately perceiving in his spirit that they reasoned thus within themselves, saith to them, Why do ye reason thus in your hearts?

9 Which is easier? to say to the palsied man, Thy sins are forgiven? or to say, Arise, and take up thy bed and go?

10 But that ye may know that the Son of man hath authority on earth to forgive sins,—he saith to the palsied man,—

11 I say to thee, Arise, take up thy bed and go to thy house.

12 And he arose, and immediately took up the bed and went forth before them all; so that they were all amazed, and gave glory to God, saying, We never saw it thus.

13 And he went forth again to the lake; and all the multitude came to him, and he taught them.

14 And passing along, he saw Levi, the son of Alphaeus, sitting at the custom-house; and he saith to him, Follow me. And he arose and followed him.

15 And it happened that he was reclining at table in his house; and many publicans and sinners were reclining with Jesus and his disciples; for there were many, and scribes of the Pharisees were also following him.

16 And when they saw that he was eating with the publicans and sinners, they said to his disciples, Doth he eat and drink with publicans and sinners?

17 And Jesus hearing it, saith to them, They who are well do not need a physician, but they who are sick. I came not to call righteous men, but sinners.

18 And the disciples of John and the Pharisees were fasting; and they come and say to him, Why do the disciples of John and the disciples of the Pharisees fast, and thy disciples fast not?

19 And Jesus said to them, Can the companions of the bridegroom fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom will be taken from them, and then will they fast in that day.

21 No one seweth a patch of undressed cloth on an old garment; for the new piece teareth away from the old garment, and a worse rent is made.

22 And no one putteth new wine into old skins; for the new wine will burst the skins, and the wine is lost, and the skins.

23 And it came to pass, that he was going through the grain-fields on the sabbath, and his disciples began, as they went along, to pluck the ears of grain.

24 And the Pharisees said to him, See, why are they doing on the sabbath that which is not lawful?

25 And he saith to them, Did ye never read what David did, when he had need, and was hungry, himself and they who were with him?

<sup>26</sup> how he went into the house of God in the days of Abiathar the high-priest, and ate the show-bread, which it is lawful for none but the priests to eat, and gave also to those who were with him?

<sup>27</sup> And he said to them, The sabbath was made for man, and not man for the sabbath.

<sup>28</sup> So that the Son of man is lord even of the sabbath.

### 3

<sup>1</sup> And he entered again into a synagogue; and there was a man there having a withered hand;

<sup>2</sup> and they watched him, whether he would heal him on the sabbath, that they might accuse him.

<sup>3</sup> And he saith to the man having the withered hand, Stand up in the midst.

<sup>4</sup> And he saith to them, Is it lawful to do good on the sabbath, or to do evil? to save life, or to kill? But they were silent.

<sup>5</sup> And looking round on them with anger, being grieved for the hardness of their hearts, he saith to the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored.

<sup>6</sup> And the Pharisees went forth, and immediately had a consultation with the Herodians against him, how they might destroy him.

<sup>7</sup> And Jesus withdrew with his disciples to the lake; and a great multitude from Galilee, and from Judaea followed;

<sup>8</sup> and from Jerusalem, and from Idumaea, and from beyond the Jordan, and the people about Tyre and Sidon, a great multitude, when they heard what great things he was doing, came to him.

<sup>9</sup> And he gave direction to his disciples, that a boat should be in readiness for him because of the multitude, that they might not throng him.

<sup>10</sup> For he had healed many, so that as many as had plagues pressed upon him to touch him.

<sup>11</sup> And the unclean spirits, when they saw him, fell down before him, and cried out, saying, Thou art the Son of God.

<sup>12</sup> And he strictly charged them that they should not make him known.

<sup>13</sup> And he goeth up into the mountain, and calleth to him whom he would; and they came to him.

<sup>14</sup> And he appointed twelve to be with him, and whom he might send forth to preach,

<sup>15</sup> and to have authority to cast out demons. And he appointed the twelve,

<sup>16</sup> and Simon he surnamed Peter;

17 and James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, that is, Sons of thunder;

18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon of Cana,

19 and Judas Iscariot, who betrayed him. And he cometh into the house.

20 And again a multitude cometh together, so that they could not so much as eat bread.

21 And his relations hearing of it went out to lay hold of him; for they said, He is beside himself.

22 And the scribes who came down from Jerusalem said, He hath Beelzebub; and, He casteth out the demons through the prince of the demons.

23 And calling them to him, he said to them in parables: How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand;

25 and if a house be divided against itself, that house will not be able to stand;

26 and if Satan rise up against himself, he is divided, and cannot stand, but hath an end.

27 Moreover, no one can enter into a strong man's house, and plunder his goods, unless he first bind the strong man; and then he will plunder his house.

28 Truly do I say to you, All sins will be forgiven the sons of men, and the blasphemies wherewith they shall blaspheme;

29 but he that shall blaspheme against the Holy Spirit hath no forgiveness forever, but is exposed to everlasting sin.—

30 Because they said, He hath an unclean spirit.

31 And his mother and his brothers came; and, standing without, sent to him, to call him.

32 And a multitude was sitting about him; and they say to him, Lo! thy mother and thy brothers and thy sisters are without, seeking for thee.

33 And he answering saith to them, Who is my mother, and my brothers?

34 And looking round on those who sat about him, he saith, Behold my mother and my brothers.

35 Whoever shall do the will of God, he is my brother, and sister, and mother.

## 4

1 And again he began to teach by the shore of the lake; and there was gathered to him a very great multitude, so

that he went into a boat, and sat down in it upon the lake; and all the multitude was by the lake on the land.

<sup>2</sup> And he taught them many things in parables, and said to them in his teaching,

<sup>3</sup> Hearken: Behold, a sower went forth to sow.

<sup>4</sup> And it came to pass, as he sowed some seeds fell by the way-side; and the birds came and devoured them.

<sup>5</sup> And others fell on rocky ground, where they had not much earth; and they sprung up immediately, because they had no depth of earth.

<sup>6</sup> But when the sun was up, they were scorched; and because they had no root, they withered away.

<sup>7</sup> And others fell among thorns; and the thorns grew up, and choked them, and they yielded no fruit.

<sup>8</sup> And others fell on good ground, and shooting up and growing yielded fruit; and bore as much as thirty, and sixty, and a hundred fold.

<sup>9</sup> And he said, He that hath ears to hear, let him hear.

<sup>10</sup> And when he was in private, they who were about him, with the twelve, asked him about the parables.

<sup>11</sup> And he said to them, To you hath been given the mystery of the kingdom of God; but to them, who are without, all things are done in parables; t

<sup>12</sup> hat seeing they may see, and not perceive, and hearing they may hear, and not understand; lest they should turn, and be forgiven.

<sup>13</sup> And he saith to them, Know ye not this parable? and how will ye know all the parables?

<sup>14</sup> The sower soweth the word.

<sup>15</sup> And these are they by the wayside, those where the word is sown, and when they have heard, Satan cometh immediately, and taketh away the word that was sown in them.

<sup>16</sup> And these in like manner are they that are sown on the rocky places, those, who, when they have heard the word, immediately receive it with joy,

<sup>17</sup> and have no root in themselves, but endure only for a time; then, when affliction or persecution ariseth on account of the word, they immediately fall away.

<sup>18</sup> And others are they that are sown among the thorns; these are they who hear the word,

<sup>19</sup> but the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

<sup>20</sup> And these are they who are sown on the good ground; such as hear the word, and receive it; and bear fruit, thirty,

sixty, and a hundred fold.

<sup>21</sup> And he said to them, Is a lamp brought to be put under the bushel, or under the bed, and not to be set on the lamp-stand?

<sup>22</sup> For there is nothing secret, unless to be made known; nor was any thing hidden, but that it should come to light.

<sup>23</sup> If any one hath ears to hear, let him hear.

<sup>24</sup> And he said to them, Take heed what ye hear. With what measure ye mete, it will be measured to you, and more will be added to you.

<sup>25</sup> For he that hath, to him will be given; and he that hath not, from him will be taken away even what he hath.

<sup>26</sup> And he said, Thus is the kingdom of God, as when a man has cast seed upon the ground,

<sup>27</sup> and sleeps and rises night and day, and the seed springs and grows up, he knows not how.

<sup>28</sup> For the earth brings forth fruit of itself, first the blade, then the ear, then the full grain in the ear.

<sup>29</sup> But when the fruit puts itself forth, immediately he sends out the sickle, because the harvest is come.

<sup>30</sup> And he said, To what shall we liken the kingdom of God? or under what comparison shall we set it forth?

<sup>31</sup> It is like a grain of mustard, which, when it is sown in the earth, is less than all the seeds that are in the earth;

<sup>32</sup> and when it is sown, it grows up, and becomes greater than all the herbs, and puts forth great branches, so that the birds of the air can lodge under its shade.

<sup>33</sup> And with many such parables he spoke the word to them, as they were able to hear.

<sup>34</sup> But without a parable he did not speak to them; but in private he explained all things to his own disciples.

<sup>35</sup> And on the same day, when the evening was come, he saith to them, Let us pass over to the other side.

<sup>36</sup> And leaving the multitude, they take him with them, as he was, in the boat; and there were also other boats with him.

<sup>37</sup> And there arose a great storm of wind, and the waves heat into the boat, so that it was already filling.

<sup>38</sup> And he was in the stern, asleep on the pillow; and they awake him, and say to him, Teacher, carest thou not that we are perishing?

<sup>39</sup> And he arose, and rebuked the wind, and said to the waves, Peace! be still! And the wind ceased, and there was a great calm.

<sup>40</sup> And he said to them, Why are ye so fearful? How is it that ye have not faith?

<sup>41</sup> And they feared exceedingly, and said one to another, Who then is this, that even the wind and the waves obey him?

## 5

<sup>1</sup> And they came to the other side of the lake, into the country of the Gerasenes.

<sup>2</sup> And when he had come out of the boat, immediately there met him out of the tombs a man with an unclean spirit,

<sup>3</sup> who had his dwelling in the tombs; and not even with a chain could any one bind him any longer;

<sup>4</sup> because he had often been bound with fetters and chains, and the chains had been snapped asunder by him, and the fetters broken in pieces; and no one could master him;

<sup>5</sup> and continually, night and day, in the tombs and in the mountains, he was crying out, and cutting himself, with stones.

<sup>6</sup> And seeing Jesus afar off, he ran and bowed down before him,

<sup>7</sup> and cried out with a loud voice, and said, What have I to do with thee, Jesus, Son of the most high God? I adjure thee by God, do not torment me.

<sup>8</sup> For he was saying to him, Unclean spirit, come out from the man.

<sup>9</sup> And he asked him, What is thy name? And he saith to him, Legion is my name; for we are many.

<sup>10</sup> And he besought him much not to send them out of the country.

<sup>11</sup> Now there was there, by the mountain, a great herd of swine feeding.

<sup>12</sup> And they besought him, saying, Send us into the swine, that we may enter into them.

<sup>13</sup> And he gave them leave. And the unclean spirits coming out, entered into the swine; and the herd rushed down the steep into the lake, about two thousand, and were drowned in the lake.

<sup>14</sup> And they that fed them fled, and told the news in the city and in the country. And they came to see what had been done.

<sup>15</sup> And they come to Jesus, and see him who had been possessed by demons, sitting, clothed, and in his right mind,—him who had had the legion; and they were afraid.

<sup>16</sup> And they who saw it told them how it befell him that was possessed by the demons, and concerning the swine.

17 And they began to beseech him to depart from their borders.

18 And when he was going on board the boat, he that had been possessed by the demons besought him that he might be with him.

19 And he did not permit him, but said to him, Go to thy house to thy friends, and tell them how great things the Lord hath done for thee, and that he hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him; and all wondered.

21 And when Jesus had crossed again in the boat to the ether side, a great multitude gathered about him; and he was by the lake.

22 And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he fell at his feet,

23 and besought him much, saying, My little daughter lieth at the point of death; I pray thee, come and lay thy hands on her, that she may be saved and live.

24 And he went with him; and a great multitude followed him, and pressed upon him.

25 And a woman, who had had an issue of blood twelve years,

26 and had undergone much at the hands of many physicians, and spent all that she had, and was not at all benefited, but rather grew worse,

27 having heard about Jesus, came in the crowd behind, and touched his garment.

28 For she said, If I touch even his garments, I shall be made well.

29 And immediately the fountain of her blood was dried up; and she perceived in her body that she was cured of her plague.

30 And Jesus immediately perceiving in himself that power had gone out from him, turned round in the crowd, and said, Who touched my garments?

31 And his disciples said to him, Thou seest the multitude pressing on thee, and dost thou say, Who touched me?

32 And he looked round to see her who had done this.

33 But the woman, fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.

34 And he said to her, Daughter, thy faith hath made thee well; go in peace, and be recovered from thy plague.

35 While he was yet speaking, there came from the house I of the ruler of the synagogue some who said, Thy daughter



is dead; why dost thou trouble the Teacher any further?

<sup>36</sup> And Jesus, overhearing those words, saith to the ruler of the synagogue, Fear not; only believe.

<sup>37</sup> And he suffered no one to follow him except Peter and James, and John the brother of James.

<sup>38</sup> And they come to the house of the ruler of the synagogue; and he seeth a tumult, and people weeping and wailing greatly.

<sup>39</sup> And going in, he saith to them, Why do ye make this confusion and weeping? The child is not dead, but is sleeping.

<sup>40</sup> And they laughed him to scorn. But putting them all out, he taketh the father of the child, and the mother, and those who were with him, and entereth where the child was.

<sup>41</sup> And taking hold of the hand of the child, he saith to her, Talitha, kum; which is, when interpreted, Damsel, I say to thee, arise!

<sup>42</sup> And immediately the damsel arose and walked; for she was twelve years old. And immediately they were greatly astonished.

<sup>43</sup> And he charged them strictly that no one should know it, and bade that something should be given her to eat.

## 6

<sup>1</sup> And he went out from thence, and cometh into his own country; and his disciples follow him.

<sup>2</sup> And when the sabbath was come, he began to teach in the synagogue. And most people when they heard him were astonished, saying, Whence hath this man these things? And what is the wisdom which is given him? And how is it that such miracles are wrought by his hands?

<sup>3</sup> Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judah, and Simon? And are not his sisters here with us? And they took offence at him.

<sup>4</sup> And Jesus said to them, A prophet is not without honor except in his own country, and among his own kindred, and in his own house.

<sup>5</sup> And he could not do any miracle there, except that he laid his hand upon a few sick persons, and cured them.

<sup>6</sup> And he wondered at their want of faith. And he went about the surrounding villages teaching.

<sup>7</sup> And he calleth to him the twelve, and began to send them forth by two and two; and gave them power over the unclean spirits;

<sup>8</sup> and commanded them that they should take nothing for the way but a staff only; no bread, no bag, no money in their girdle;

<sup>9</sup> but to be shod with sandals; and, Do not put on two coats.

<sup>10</sup> And he said to them, Wherever ye enter a house, there abide till ye leave that place.

<sup>11</sup> And whatever place shall not receive you, nor hear you, when ye go thence, shake off the dust under your feet as a testimony to them.

<sup>12</sup> And they went out and preached that men should repent;

<sup>13</sup> and they cast out many demons, and anointed with oil many sick persons, and healed them.

<sup>14</sup> And king Herod heard of him (for his name was spread abroad), and he said, John the Baptizer hath risen from the dead, and therefore do these powers work in him. But others said, It is Elijah.

<sup>15</sup> And others said, It is a prophet, as one of the prophets.

<sup>16</sup> But Herod hearing of it said, John, whom I beheaded, hath risen again.

<sup>17</sup> For Herod himself had sent forth and seized John, and bound him in prison, on account of Herodias, his brother Philip's wife; for he had married her.

<sup>18</sup> For John had said to Herod, It is not lawful for thee to have thy brother's wife.

<sup>19</sup> And Herodias was enraged against him, and wished to put him to death, but could not.

<sup>20</sup> For Herod feared John, knowing that he was a righteous and holy man, and was respectful of him; and on hearing him, was in much anxiety, and listened to him gladly.

<sup>21</sup> And a convenient day having come, when Herod on his birthday made a supper for his nobles and chief captains and the principal men of Galilee,

<sup>22</sup> and the daughter of Herodias came in and danced, she pleased Herod and those at table with him; and the king said to the damsel, Ask of me whatever thou wilt, and I will give it thee.

<sup>23</sup> And he swore to her, Whatever thou shalt ask of me, I will give thee, to the half of my kingdom.

<sup>24</sup> And she went out and said to her mother, What shall I ask? And she said, The head of John the Baptizer.

<sup>25</sup> And she came in immediately with haste to the king, and asked, saying, I desire that thou wilt give me immediately on a platter the head of John the Baptist.

26 And the king was exceedingly sorry; but on account of his oaths, and of those at table with him, he would not refuse her.

27 And the king immediately sent one of his guards, and ordered his head to be brought. And he went and beheaded him in the prison,

28 and brought his head on a platter, and gave it to the damsel; and the damsel gave it to her mother.

29 And his disciples, when they heard of it, came and took up his body, and laid it in a tomb.

30 And the apostles gather together to Jesus, and told him all which they had done and taught.

31 And he saith to them, Come ye by yourselves apart into a desert place, and rest a while. For there were many coming and going; and they had no leisure, even to eat.

32 And they went away into a desert place in the boat apart.

33 And many saw them departing, and knew them, and ran together on foot thither from all the cities, and arrived before them.

34 And when he came forth, he saw a great multitude, and was moved with compassion for them, because they were as sheep not having a shepherd; and he began to teach them many things.

35 And late in the day his disciples came to him, and said, This is a desert place, and it is now late;

36 send them away, that they may go into the surrounding fields and villages, and buy themselves something to eat.

37 But he answering said to them, Give ye them to eat. And they say to him, Shall we go and buy two hundred denaries' worth of bread, and give them to eat?

38 He saith to them, How many loaves have ye? Go and see. And when they knew, they say, Five, and two fishes.

39 And he ordered them to make all lie down in companies upon the green grass.

40 And they lay down in ranks, by hundreds, and by fifties.

41 And taking the five loaves and the two fishes, he looked up to heaven and blessed, and broke the loaves, and gave them to the disciples to set before them; and the two fishes he divided among them all.

42 And they all ate, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they who ate of the loaves were five thousand men.

45 And he immediately constrained his disciples to get into the boat, and to go before to the other side to Bethsaida,

while he sent the multitude away.

<sup>46</sup> And when he had taken leave of them, he went away into the mountain to pray.

<sup>47</sup> And when evening came, the boat was in the midst of the lake; and he was alone on the land.

<sup>48</sup> And when he saw them toiling hard in rowing, for the wind was against them, about the fourth watch of the night he cometh to them, walking upon the lake. And he would have passed by them;

<sup>49</sup> but they, seeing him walking upon the lake, thought it was a spectre, and cried out.

<sup>50</sup> For they all saw him, and were terrified. But he immediately spoke with them, and saith to them, Be of good cheer; it is I, be not afraid.

<sup>51</sup> And he went up to them into the boat, and the wind ceased. And they were exceedingly astonished, beyond measure.

<sup>52</sup> For they did not consider the matter of the loaves; but their heart was hardened.

<sup>53</sup> And crossing over, they came to land, to Gennesaret; and anchored there.

<sup>54</sup> And when they had come out of the boat, the people immediately knowing who he was,

<sup>55</sup> ran through all that region, and began to carry about on beds those that were sick to the place where they heard he was.

<sup>56</sup> And wherever he entered into villages or cities or the open country, they laid the sick in the market-places, and besought him that they might touch if it were but the fringe of his garment; and as many as touched him were made well.

## 7

<sup>1</sup> And there come together to him the Pharisees, and some of the scribes, who came from Jerusalem;

<sup>2</sup> and seeing some of his disciples eating bread with defiled, that is, unwashed hands,

<sup>3</sup> (for the Pharisees, and all the Jews, unless they wash their hands often, do not eat, holding fast the tradition of the elders;

<sup>4</sup> and on coming from the marketplace, unless they bathe, they do not eat; and there are many other things which they have received to hold, the dipping of cups, and pitchers, and brazen vessels;)

<sup>5</sup> then the Pharisees and scribes ask him, Why do not thy disciples walk according to the tradition of the elders, but eat bread with defiled hands?

<sup>6</sup> And he said to them, Well did Isaiah prophesy of you hypocrites, as it is written, "This people honoreth me with their lips, but their heart is far from me.

<sup>7</sup> But in vain do they worship me, teaching as doctrines the commandments of men."

<sup>8</sup> Laying aside, the commandment of God, ye hold fast the tradition of men.

<sup>9</sup> And he said to them, Full well do ye reject the commandment of God, that ye may keep your tradition!

<sup>10</sup> For Moses said, "Honor thy father and thy mother;" and, "He that curseth father or mother, let him surely die."

<sup>11</sup> But ye say, If a man say to his father or mother, Whatever thou mightst receive in aid from me is Corban, that is, a gift to God, [[he is not bound by the command. Thus]]

<sup>12</sup> ye suffer him no longer to do anything for his father or his mother;

<sup>13</sup> making void the word of God by your tradition, which ye have handed down; and many such things ye do.

<sup>14</sup> And again calling the multitude to him, he said to them, Harken to me all of you, and understand.

<sup>15</sup> Nothing that entereth into a man from without can defile him; but the things that come out of him are what defile a man.

<sup>16</sup><sup>17</sup> And when he had gone into the house from the crowd, his disciples asked him concerning the parable.

<sup>18</sup> And he saith to them, Are ye too so without discernment? Do ye not understand that whatever thing from without entereth into a man, cannot defile him?

<sup>19</sup> because it entereth not into his heart, but into the stomach; and goeth out into the drain, which cleanseth all kinds of food.

<sup>20</sup> And he said, That which cometh out of a man, that defileth a man.

<sup>21</sup> For from within, out of the heart of men, come forth evil thoughts, fornications,

<sup>22</sup> thefts, murders, adulteries, covetousness, iniquities, deceit, wantonness, an evil eye, blasphemy, pride, foolishness.

<sup>23</sup> All these evil things come from within, and defile a man.

<sup>24</sup> And rising up, he departed thence into the borders of Tyre; and entering into a house, he desired that no one should know it; but he could not escape notice.

<sup>25</sup> But a woman, whose young daughter had an unclean spirit, immediately hearing of him, came in, and fell at his feet.

<sup>26</sup> The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast out the demon

from her daughter.

<sup>27</sup> And he said to her, Let the children be filled first; for it is not well to take the children's bread and throw it to the little dogs.

<sup>28</sup> But she answered, and saith to him, Yea, Lord; even the little dogs under the table eat of the children's crumbs.

<sup>29</sup> And he said to her, For this saying go thy way; the demon hath gone out of thy daughter.

<sup>30</sup> And going away to her house, she found the child laid upon the bed, and the demon gone out.

<sup>31</sup> And again leaving the borders of Tyre, he came through Sidon to the lake of Galilee, through the midst of the borders of Decapolis.

<sup>32</sup> And they bring to him one that was deaf, and had an impediment in his speech, and beseech him to lay his hand upon him.

<sup>33</sup> And taking him aside from the multitude, he put his fingers into his ears, and having spit, touched his tongue;

<sup>34</sup> and looking up to heaven, he sighed, and saith to him, Ephphatha, that is, Be opened.

<sup>35</sup> And his ears were opened; and the string of his tongue was immediately loosed, and he spoke plain.

<sup>36</sup> And he charged them to tell no one; but the more he charged them, the more did they publish it.

<sup>37</sup> And they were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

## 8

<sup>1</sup> In those days, there being again a great multitude, and they having nothing to eat, he called the disciples to him, and saith to them,

<sup>2</sup> I have compassion on the multitude, because they have remained with me now three days, and they have nothing to eat.

<sup>3</sup> And if I send them away fasting to their houses, they will faint on the road; and some of them have come from afar.

<sup>4</sup> And his disciples answered him, Whence can any one satisfy these men with bread here in a wilderness?

<sup>5</sup> And he asked them, How many loaves have ye? And they said, Seven.

<sup>6</sup> And he ordered the multitude to lie down on the ground; and he took the seven loaves, and gave thanks, and broke, and gave to his disciples to set before them; and they set them before the multitude.

7 And they had a few small fishes; and having blessed them, he set them before them.

8 And they ate, and were filled; and they took up of the fragments that remained, seven baskets.

9 And they were about four thousand; and he sent them away.

10 And immediately going on board the boat with his disciples, he came into the region of Dalmanutha.

11 And the Pharisees came out, and began to question with him, seeking of him a sign from heaven, trying him.

12 And sighing deeply in his spirit, he saith, Why doth this generation seek for a sign? Truly do I say to you, A sign will not be given to this generation.

13 And leaving them, he again went on board and crossed to the other side.

14 And they had forgotten to take bread, and had not in the boat with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and the leaven of Herod.

16 And they reasoned among themselves, saying, It is because we have no bread.

17 And knowing it, he saith to them, Why are ye reasoning, because ye have no bread? Do ye not yet perceive nor understand? Have ye your mind still blinded?

18 Having eyes, do ye not see? and having ears, do ye not hear? And do ye not remember,

19 when I broke the five loaves among the five thousand, and how many baskets full of fragments ye took up? They say to him, Twelve.

20 When also the seven among the four thousand, how many baskets full of fragments did ye take up? And they say, Seven.

21 And he said to them, Do ye not yet understand?

22 And they come to Bethsaida. And they bring to him a blind man, and beseech him to touch him.

23 And taking the blind man by the hand, he led him out of the village; and spitting on his eyes, and putting his hands on him, he asked him if he saw anything.

24 And he looked up, and said, I can see men, for I see them as trees, walking.

25 Then he again put his hands on his eyes, and he saw clearly, and was restored, and saw all things distinctly.

26 And he sent him away to his house, saying, Go not into the village.

27 And Jesus went out, and his disciples, into the villages of Caesarea Philippi. And on the way he asked his disciples,

saying to them, Who do men say that I am?

<sup>28</sup> And they answered him, saying, John the Baptist; and others, Elijah; and others, One of the prophets.

<sup>29</sup> And he asked them, But who do ye say that I am? Peter answering saith to him, Thou art the Christ.

<sup>30</sup> And he strictly charged them to tell no one concerning him.

<sup>31</sup> And he began to teach them that the Son of man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be put to death, and after three days rise again;

<sup>32</sup> and he told them this plainly. And Peter, taking him aside, began to rebuke him.

<sup>33</sup> But he turning about and looking at his disciples, rebuked Peter, and saith, Get thee behind me, Satan! for thy thoughts are not on the things of God, but on those of men.

<sup>34</sup> And calling the multitude to him with his disciples also, he said to them, Whoever chooseth to follow me, let him deny himself, and take up his cross, and follow me.

<sup>35</sup> For whoever chooseth to save his life, will lose it; but whoever shall lose his life for the sake of me and of the glad tidings, will save it.

<sup>36</sup> For what doth it profit a man to gain the whole world, and forfeit his life?

<sup>37</sup> For what can a man give as an exchange for his life?

<sup>38</sup> For whoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him will also the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

## 9

<sup>1</sup> And he said to them, Truly do I say to you, There are some of those standing here who will not taste of death, till they have seen that the kingdom of God hath come with power.

<sup>2</sup> And after six days Jesus taketh with him Peter and James and John, and leadeth them up into a high mountain apart by themselves; and he was transfigured before them.

<sup>3</sup> And his garments became glistening, very white, so as no fuller on earth can whiten.

<sup>4</sup> And there appeared to them Elijah with Moses; and they were talking with Jesus.

<sup>5</sup> And Peter answering saith to Jesus, Rabbi, it is good for us to be here; and let us make three tents, one for thee, and one for Moses, and one for Elijah.



<sup>6</sup> For he knew not what to answer; for they were struck with terror.

<sup>7</sup> And there came a cloud overshadowing them; and a voice came out of the cloud, This is my beloved Son; hear him.

<sup>8</sup> And suddenly looking round, they no longer saw any one but Jesus alone with themselves.

<sup>9</sup> And as they came down from the mountain, he charged them to give no account of what they had seen to any one, till the Son of man should have risen from the dead.

<sup>10</sup> And they kept these words in mind, questioning one another what rising from the dead might mean.

<sup>11</sup> And they asked him, saying, How is it that the Pharisees and scribes say that Elijah must come first?

<sup>12</sup> And he said to them, Elijah cometh first, and restoreth all things. And how hath it been written of the Son of man? that he must suffer many things, and be set at nought.

<sup>13</sup> But I say to you that Elijah hath come, and they have done to him whatever they would; as it hath been written concerning him.

<sup>14</sup> And coming to the disciples, they saw a great multitude about them, and scribes debating with them.

<sup>15</sup> And immediately the whole multitude on seeing him was struck with awe, and running to him, saluted him.

<sup>16</sup> And he asked them, About what are ye debating with them?

<sup>17</sup> And one of the multitude answered him, Teacher, I have brought to thee my son, who hath a dumb spirit.

<sup>18</sup> And wherever it seizeth hold of him, it throweth him down; and he foameth and gnasheth his teeth; and he pineth away. And I spoke to thy disciples to cast it out, and they were not able.

<sup>19</sup> He answereth and saith to them, O unbelieving generation! How long shall I be with you? How long shall I bear with you? Bring him to me.

<sup>20</sup> And they brought him to him. And as soon as he saw him, the spirit convulsed him; and he fell on the ground, and wallowed, foaming.

<sup>21</sup> And he asked his father, How long hath it been thus with him? And he said, From a child;

<sup>22</sup> and it hath often cast him both into fire, and into water, to destroy him; but if thou art able to do any thing, have compassion on us, and help us.

<sup>23</sup> Jesus said to him, If thou art able? All things are possible for him that believeth.

24 The father of the child immediately cried out and said, I believe; help thou my unbelief.

25 And Jesus seeing that the multitude came running together, rebuked the unclean spirit, saying to it, Dumb and deaf spirit, I command thee, come out of him, and enter no more into him.

26 And uttering a cry, and convulsing him much, it came out of him. And he became as one dead; so that very many said, He is dead.

27 But Jesus, taking hold of his hand, raised him, and he stood up.

28 And when he had come into the house, his disciples asked him privately, Why could not we cast it out?

29 And he said to them, This kind can go out by nothing, except by prayer.

30 And departing thence, they passed through Galilee; and he would not that any one should know it.

31 For he taught his disciples, and said to them, The Son of man is about to be delivered up into the hands of men, and they will put him to death; and when he hath been put to death, after three days he will rise again.

32 But they understood not what he said, and were afraid to ask him.

33 And they came to Capernaum; and having come into the house, he asked them, About what were ye disputing on the road?

34 But they were silent; for on the road they had been disputing with one another, who was greatest.

35 And sitting down, he called the twelve, and saith to them, If any one desire to be first, he will be last of all, and servant of all.

36 And he took a child, and placed him in the midst of them, and taking him in his arms, he said to them,

37 Whoever receiveth one of these children in my name, receiveth me; and whoever receiveth me, receiveth not me, but him that sent me.

38 John said to him, Teacher, we saw one casting out demons in thy name who followeth not us; and we forbade him, because he did not follow us.

39 But Jesus said, Forbid him not. For no one, who shall do a miracle in my name, can readily speak evil of me.

40 For he that is not against us is for us.

41 For whoever shall give you a cup of water to drink in my name, because ye belong to Christ, truly do I say to you, he will not lose his reward.

42 And whoever shall cause one of these little ones that believe to fall away, it would be better for him to have a

great millstone hung round his neck, and be cast into the sea.

<sup>43</sup> And if thy hand cause thee to fall away, cut it off. It is better for thee to enter into life maimed, than having the two hands to go away into hell, into the fire that is unquenchable.

<sup>44</sup> <sup>45</sup> And if thy foot is causing thee to fall away, cut it off; it is better for thee to enter into life lame, than having the two feet to be cast into hell.

<sup>46</sup> <sup>47</sup> And if thine eye is causing thee to fall away, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell,

<sup>48</sup> where their worm dieth not, and the fire is not quenched.

<sup>49</sup> For every one will be salted with fire.

<sup>50</sup> Salt is good; but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace with one another.

## 10

<sup>1</sup> And departing thence, he cometh into the borders of Judaea, and to the other side of the Jordan; and multitudes again come together to him; and, as he was wont, he again taught them.

<sup>2</sup> And the Pharisees came to him, and asked him whether it was lawful for a man to put away his wife, trying him.

<sup>3</sup> And he answering said to them, What did Moses command you?

<sup>4</sup> And they said, Moses permitted to write a bill of divorcement, and to put her away.

<sup>5</sup> And Jesus said to them, On account of your hardness of heart he wrote you this command.

<sup>6</sup> But, from the beginning of the creation, [[God]] made them male and female.

<sup>7</sup> "For this cause shall a man leave his father and his mother;

<sup>8</sup> and the two shall become one flesh." So they are no longer two, but one flesh.

<sup>9</sup> What therefore God joined together, let not man put asunder.

<sup>10</sup> And in the house his disciples asked him again about this matter.

<sup>11</sup> And he saith to them, Whoever putteth away his wife, and marrieth another, committeth adultery against her.

<sup>12</sup> And if she put away her husband, and be married to another, she committeth adultery.

13 And they brought children to him, that he might touch them; and the disciples rebuked those that brought them.

14 But Jesus seeing it was much displeased, and said to them, Suffer the children to come to me; forbid them not; for to such belongeth the kingdom of God.

15 Truly do I say to you, Whoever shall not receive the kingdom of God as a child, will not enter therein.

16 And he took them in his arms, and blessed them, laying his hands upon them.

17 And as he was going out into the way, a certain one running up and kneeling to him, asked him, Good teacher, what shall I do that I may inherit everlasting life?

18 And Jesus said to him, Why dost thou call me good? None is good but one, that is, God.

19 Thou knowest the commandments, "Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and thy mother."

20 And he said to him, Teacher, all these have I kept from my youth.

21 And Jesus looking at him, loved him, and said to him, One thing thou lackest; go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me.

22 But his countenance fell at that saying, and he went away sorrowful; for he had great possessions.

23 And Jesus, looking round, saith to his disciples, How hardly shall they who have riches enter the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answering again saith to them, Children, how hard it is to enter the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.

26 And they were beyond measure astonished, saying among themselves, Who then can be saved?

27 Jesus looking upon them saith, With men it is impossible, but not with God; for all things are possible with God.

28 Peter began to say to him, Lo! we left all, and have followed thee.

29 Jesus said, Truly do I say to you, There is no one who hath left house, or brothers, or sisters, or mother, or father, or children, or lands, for the sake of me and of the glad tidings,

30 who will not receive a hundredfold in the time that now is, houses, and brothers, and sisters, and mothers, and

children, and lands, with persecutions, and in the world to come everlasting life.

<sup>31</sup> But many who are first will be last; and the last first.

<sup>32</sup> And they were on the road, going up to Jerusalem; and Jesus was leading the way; and they were amazed, and they that followed were afraid. And again taking the twelve aside, he began to tell them what things were about to befall him:

<sup>33</sup> Lo! we are going up to Jerusalem, and the Son of man will be delivered up to the chief priests and to the scribes; and they will condemn him to death, and deliver him up to the gentiles;

<sup>34</sup> and they will mock him, and spit upon him, and scourge him, and put him to death; and after three days he will rise again.

<sup>35</sup> And James and John, the sons of Zebedee, come to him, saying to him, Teacher, we would that thou shouldst do for us whatever we shall ask thee.

<sup>36</sup> And he said to them, What would ye that I should do for you?

<sup>37</sup> And they said to him, Grant to us that we may sit, one on thy right hand and one on thy left, in thy glory.

<sup>38</sup> But Jesus said to them, Ye know not what ye ask. Can ye drink the cup that I drink, or be baptized with the baptism that I am baptized with?

<sup>39</sup> And they said to him, We can. And Jesus said to them, Ye will drink the cup that I drink, and ye will be baptized with the baptism that I am baptized with;

<sup>40</sup> but to sit on my right hand or on my left is not mine to give, but it will be given to those for whom it hath been prepared.

<sup>41</sup> And the ten hearing it began to be much displeased with James and John.

<sup>42</sup> And Jesus, calling them to him, saith to them, Ye know that they who are accounted to rule over the nations lord it over them, and their great men exercise a strict authority over them.

<sup>43</sup> But it is not so among you; but whoever desireth to become great among you, will be your minister;

<sup>44</sup> and whoever of you desireth to become first, will be servant of all;

<sup>45</sup> for even the Son of man came not to be served, but to serve, and to give his life a ransom for many.

<sup>46</sup> And they come to Jericho; and as he was going out of Jericho with his disciples and a great multitude, the son

of Timaeus, Bartimaeus, a blind beggar, was sitting by the wayside.

<sup>47</sup> And hearing that it was Jesus the Nazarene, he began to cry out and say, Son of David, Jesus, have pity on me!

<sup>48</sup> And many sharply bade him be silent; but he cried out the more, Son of David, have pity on me!

<sup>49</sup> And Jesus stopped, and said, Call him. And they call the blind man, saying to him, Be of good courage, rise, he calleth thee.

<sup>50</sup> And throwing off his garment, he leaped up, and came to Jesus.

<sup>51</sup> And Jesus answering said to him, What dost thou wish me to do for thee? The blind man said to him, My master, to restore my sight.

<sup>52</sup> And Jesus said to him, Go; thy faith hath saved thee. And he immediately received his sight, and followed him on the road.

## 11

<sup>1</sup> And when they were drawing near to Jerusalem and to Bethany, at the Mount of Olives, he sendeth forth two of his disciples,

<sup>2</sup> and saith to them, Go to the village over against you; and immediately on entering it ye will find a colt tied, on which no man hath yet sat; loose and bring it.

<sup>3</sup> And if any one say to you, Why do ye this? say, The Lord hath need of it, and will immediately send it back hither.

<sup>4</sup> And they went, and found the colt tied by the door without, on the street; and they loose it.

<sup>5</sup> And some of those who were standing there said to them, What are ye about, loosing the colt?

<sup>6</sup> And they said to them as Jesus had commanded; and they let them go.

<sup>7</sup> And they bring the colt to Jesus, and put their garments on it; and he sat upon it.

<sup>8</sup> And many spread their garments on the road; and others boughs, having cut them from the fields.

<sup>9</sup> And they that went before, and they that followed, cried, Hosanna! Blessed is he that cometh in the name of the Lord!

<sup>10</sup> Blessed is the coming kingdom of our father David! Hosanna in the highest heavens!

<sup>11</sup> And he entered Jerusalem, and the temple; and having looked round on all things, the evening being now come, he went out to Bethany, with the twelve.

<sup>12</sup> And on the morrow, when they had come from Bethany, he was hungry;

13 and seeing a fig-tree afar off having leaves, he went to see whether he might find anything on it; and on coming to it he found nothing but leaves; for the season of figs had not come.

14 And he answering said to it, Let no one eat fruit from thee henceforth for ever. And his disciples heard him.

15 And they come to Jerusalem. And he went into the temple, and began to cast out those who sold and bought in the temple, and overturned the tables of the money-changers, and the seats of those who sold the doves;

16 and he suffered no one to carry any vessel through the temple.

17 And he taught, and said to them, Is it not written, "My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers."

18 And the chief priests and the scribes heard it, and sought how they might destroy him; for they feared him; because all the multitude was astonished at his teaching.

19 And when it became late, he went out of the city.

20 And in the morning, as they were passing by, they saw the fig-tree withered from the roots.

21 And Peter remembered and said to him, Rabbi, see! the fig-tree which thou didst curse is withered away.

22 And Jesus answering saith to them, Have faith in God.

23 Truly do I say to you, that whoever shall say to this mountain, Be thou taken up, and cast into the sea, and shall not doubt in his heart, but shall believe that what he saith will come to pass, he shall have it.

24 Therefore I say to you, All things whatever ye pray for and ask, believe that ye have obtained, and ye shall have them.

25 And when ye stand praying, forgive, if ye have aught against any one, that your Father who is in heaven may also forgive you your trespasses.

26 27 And they come again to Jerusalem. And as he was walking in the temple, there come to him the chief priests and the scribes and the elders;

28 and they said to him, By what authority doest thou these things? or who gave thee this authority to do these things?

29 And Jesus said to them, I will ask you one question; and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or from men? Answer me.

31 And they reasoned among themselves, saying, If we say, From heaven, he will say, Why then did ye not believe him?

<sup>32</sup> But shall we say, From men? They feared the people; for all regarded John as truly a prophet.

<sup>33</sup> And they answered and said to Jesus, We do not know. And Jesus saith to them, Neither do I tell you by what authority I do these things.

## 12

<sup>1</sup> And he began to speak to them in parables: A man planted a vineyard, and set a hedge about it, and dug a wine-vat, and built a tower; and let it out to husbandmen, and went abroad.

<sup>2</sup> And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard.

<sup>3</sup> And they took him, and beat him, and sent him away empty-handed.

<sup>4</sup> And again he sent to them another servant; and him they wounded in the head, and treated shamefully.

<sup>5</sup> And he sent another; and him they killed; and many others, beating some, and killing some.

<sup>6</sup> Still he had one beloved son; he sent him last to them, saying, They will respect my son.

<sup>7</sup> But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance will be ours.

<sup>8</sup> And they took him and killed him, and cast him out of the vineyard.

<sup>9</sup> What will the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to others.

<sup>10</sup> And have ye not read this scripture: "The stone which the builders rejected, the same hath become the cornerstone;

<sup>11</sup> from the Lord did this come, and it is marvelous in our eyes"?

<sup>12</sup> And they sought to seize him, but feared the multitude; for they knew that he spoke the parable against them. And they left him, and went away.

<sup>13</sup> And they send to him some of the Pharisees and of the Herodians, to ensnare him in speech.

<sup>14</sup> And they come and say to him, Teacher; we know that thou art true, and carest for no one; for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Caesar, or not?

<sup>15</sup> Shall we give, or shall we not give? But he, seeing their hypocrisy, said to them, Why are ye trying me? Bring me a denary, that I may see it.



16 And they brought one. And he saith to them, Whose is this image and inscription? And they said to him, Caesar's.

17 And Jesus said to them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marveled at him exceedingly.

18 Then come to him Sadducees, who say that there is no resurrection; and they asked him, saying,

19 Teacher, Moses wrote to us, "If a man's brother die, and leave a wife and no child, his brother shall take his wife, and raise up seed to his brother."

20 There were seven brothers; and the first took a wife, and dying left no seed.

21 And the second took her and died, leaving no seed; and the third likewise.

22 And the seven left no seed. Last of all, the woman also died.

23 In the resurrection, when they have risen, of which of them will she be wife? for the seven had her for a wife.

24 Jesus said to them, Do ye not err on this account, that ye know not the Scriptures, nor the power of God?

25 For when they have risen from the dead, they neither marry, nor are given in marriage, but are as the angels in heaven.

26 And concerning the dead, that they are raised, have ye not read in the book of Moses, at the Bush, how God spoke to him, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob"?

27 He is not the God of the dead, but of the living. Ye err greatly.

28 And one of the scribes came up, having heard them reasoning together, and perceiving that he had answered them well, asked him, Which commandment is first of all?

29 Jesus answered, The first is, "Hear, O Israel, the Lord our God is one Lord;

30 and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

31 The second is this: "Thou shalt love thy neighbor as thyself." There is no other commandment greater than these.

32 And the scribe said to him, In truth, Teacher, thou hast well said, that He is one, and that there is no other but he;

33 and to love him with all the heart, and with all the understanding, and with all the strength, and to love one's neighbor as one's self, is more than all the whole burnt-offerings and the sacrifices.

<sup>34</sup> And Jesus, perceiving that he answered wisely, said to him, Thou art not far from the kingdom of God. And after this no one dared to question him.

<sup>35</sup> And Jesus answered and said, while he was teaching in the temple, How is it that the scribes say, that the Christ is David's son?

<sup>36</sup> David himself said in the Holy Spirit, "The Lord said to my lord, Sit thou on my right hand, till I make thine enemies thy footstool."

<sup>37</sup> David himself calleth him lord; and how can he be his son? And the great multitude heard him gladly.

<sup>38</sup> And he said in his teaching, Beware of the scribes, who like to walk about in long robes, and love salutations in the markets,

<sup>39</sup> and the chief seats in the synagogues, and the first places at feasts;

<sup>40</sup> who devour widows' houses, and for a pretence make long prayers. These will receive a far greater condemnation.

<sup>41</sup> And he sat over against the treasury, and was beholding how the people cast money into the treasury. And many that were rich were casting in much.

<sup>42</sup> And a certain poor widow came and threw in two mites, which make a farthing.

<sup>43</sup> And he called to him his disciples, and said to them, Truly do I say to you, that this poor widow hath cast in more than all those who are casting into the treasury.

<sup>44</sup> For they all threw in of their abundance; but she out of her penury threw in all that she had, her whole living.

## 13

<sup>1</sup> And as he went out of the temple, one of his disciples saith to him, Teacher, see! what stones, and what buildings!

<sup>2</sup> And Jesus said to him, Seest thou these great buildings? There will not be left one stone upon another, that will not be thrown down.

<sup>3</sup> And as he was sitting on the Mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately,

<sup>4</sup> Tell us, when will these things be? and what will be the sign when all these things are about to be accomplished?

<sup>5</sup> And Jesus began to say to them, See that no one deceive you.

<sup>6</sup> Many will come in my name, saying, I am He; and will deceive many.

<sup>7</sup> And when ye hear of wars, and rumors of wars, be not troubled; they must come to pass; but not yet is the end.

<sup>8</sup> For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in divers places; there will be famines. These things are the beginning of travail-pains.

<sup>9</sup> But do ye take heed to yourselves; they will deliver you up to councils, and ye will be taken into synagogues and beaten; and ye will be brought before governors and kings for my sake, for a testimony to them.

<sup>10</sup> And the glad tidings must first be published to all the nations.

<sup>11</sup> And when they lead you away to deliver you up, be not anxious beforehand as to what ye shall speak; but whatever shall be given you in that hour, that speak; for it is not ye that speak, but the Holy Spirit.

<sup>12</sup> And brother will deliver up brother to death, and the father his child; and children will rise up against parents, and put them to death.

<sup>13</sup> And ye will be hated by all on account of my name. But he that endureth to the end will be saved.

<sup>14</sup> But when ye see the abomination of desolation standing where it ought not,—let him that readeth understand,—then let those who are in Judaea flee to the mountains;

<sup>15</sup> let not him that is on the house-top go down, nor enter, to take anything out of his house;

<sup>16</sup> and let not him that is in the field turn back to take his garment.

<sup>17</sup> And woe to the women with child, and to those with children at the breast, in those days!

<sup>18</sup> And pray that it may not be in winter.

<sup>19</sup> For those days will be a time of distress, such as hath not been from the beginning of the creation which God created until now, nor shall be.

<sup>20</sup> And if the Lord had not shortened the days, no flesh would have been saved; but for the sake of the chosen whom he chose, he shortened the days.

<sup>21</sup> And then if any one shall say to you, See! here is the Christ; see! there; believe him not.

<sup>22</sup> For false Christs and false prophets will rise up, and will do signs and wonders, to lead astray, if possible, the chosen.

<sup>23</sup> But do ye take heed! I have told you all beforehand.

<sup>24</sup> But in those days, after that distress, the sun will be darkened, and the moon will not give her light;

<sup>25</sup> and the stars will be falling from heaven, and the powers that are in the heavens will be shaken.

<sup>26</sup> And then will they see the Son of man coming in the clouds with great power and glory.

<sup>27</sup> And then will he send forth the angels, and will gather the chosen ones from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

<sup>28</sup> And from the fig-tree learn its parable. When its branch hath now become tender, and putteth forth its leaves, ye know that summer is near.

<sup>29</sup> So also, when ye see these things coming to pass, know ye that he is near, at the doors.

<sup>30</sup> Truly do I say to you, that this generation will not pass away, till all these things take place.

<sup>31</sup> Heaven and earth will pass away, but my words will not pass away.

<sup>32</sup> But that day or hour knoweth no one, not even the angels in heaven, nor the Son, but the Father.

<sup>33</sup> Take heed, watch; for ye know not when the time is.

<sup>34</sup> As a man going abroad, having left his house and given authority to his servants, to each one his work, also commanded the porter to watch,

<sup>35</sup> so also watch ye; for ye know not when the master of the house is coming, whether at evening, or at midnight, or at the cock-crowing, or in the morning;

<sup>36</sup> lest coming suddenly, he find you sleeping.

<sup>37</sup> And what I say to you, I say to all: Watch.

## 14

<sup>1</sup> And two days after was the passover, and the feast of unleavened bread; and the chief priests and the scribes sought how they might seize him by craft, and put him to death.

<sup>2</sup> For they said, Not at the feast, lest there be an uproar among the people.

<sup>3</sup> And when he was at Bethany, in the house of Simon the leper, as he was reclining at table, there came a woman having an alabaster bottle of ointment of pure spikenard, very precious; and breaking the bottle, she poured it on his head.

<sup>4</sup> And there were some that were much displeased, [[and said]] among themselves, Why is this waste of the ointment made?

<sup>5</sup> For this ointment might have been sold for more than three hundred denaries, and given to the poor. And they chid her harshly.

<sup>6</sup> But Jesus said, Let her alone; why do ye trouble her? A good deed hath she done for me.

<sup>7</sup> For the poor ye have always with you, and whenever ye will, ye can do good to them; but me ye have not always.

<sup>8</sup> She hath done what she could; she hath anointed my body beforehand for its burial.

<sup>9</sup> And truly do I say to you, Wherever the glad tidings shall be published throughout the whole world, this too which she hath done will be told for a memorial of her.

<sup>10</sup> And Judas Iscariot, one of the twelve, went to the chief priests, that he might deliver him up to them.

<sup>11</sup> And they when they heard it were glad, and promised to give him money. And he sought a good opportunity to deliver him up.

<sup>12</sup> And on the first day of the feast of unleavened bread, when they used to kill the passover, his disciples say to him, Where wilt thou that we go and make ready for thee to eat the passover?

<sup>13</sup> And he sendeth forth two of his disciples, and saith to them, Go into the city, and there will meet you a man bearing a pitcher of water; follow him;

<sup>14</sup> and wherever he goeth in, say to the master of the house, The Teacher saith, Where is my guest-chamber, where I may eat the passover with my disciples?

<sup>15</sup> And he will show you a large upper room furnished and prepared; and there make ready for us.

<sup>16</sup> And the disciples went forth, and came into the city, and found as he had told them; and they made ready the passover.

<sup>17</sup> And when it was evening, he cometh with the twelve.

<sup>18</sup> And as they were reclining at table and eating, Jesus said, Truly do I say to you, that one of you will betray me,—one that is eating with me.

<sup>19</sup> They began to be sorrowful, and to say to him one by one, Is it I?

<sup>20</sup> And he said to them, It is one of the twelve, one that is dipping with me in the dish.

<sup>21</sup> For the Son of man indeed goeth away, as it hath been written concerning him; but woe to that man by whom the Son of man is betrayed! Well were it for that man if he had not been born.

<sup>22</sup> And as they were eating, he took a loaf, and blessed, and broke it, and gave it to them, and said, Take; this is my body.

<sup>23</sup> And he took a cup, and having given thanks, gave it to them; and they all drank of it.

<sup>24</sup> And he said to them, This is my blood of the covenant, which is shed for many.

<sup>25</sup> Truly do I say to you, I shall not drink hereafter of the fruit of the vine, until that day when I drink it new in the

kingdom of God.

<sup>26</sup> And having sung a hymn, they went out to the Mount of Olives.

<sup>27</sup> And Jesus saith to them, Ye will all fall away from me; for it is written, "I will smite the shepherd, and the sheep will be scattered."

<sup>28</sup> But after I have risen, I will go before you into Galilee.

<sup>29</sup> But Peter said to him, Even if all shall fall away, yet will not I.

<sup>30</sup> And Jesus saith to him, Truly do I say to thee, that even thou, to-day, on this night, before a cock crow twice, wilt thrice deny me.

<sup>31</sup> But he spoke the more vehemently: If I must die with thee, I will not deny thee. And so also said they all.

<sup>32</sup> And they come to a place called Gethsemane; and he saith to his disciples, Sit here, while I pray.

<sup>33</sup> And he taketh with him Peter and James and John; and began to be in great consternation and anguish.

<sup>34</sup> And he saith to them, My soul is exceedingly sorrowful, even to death; remain here and watch.

<sup>35</sup> And going on a little farther, he fell on the ground, and prayed that, if it was possible, the hour might pass from him.

<sup>36</sup> And he said, Abba, Father, all things are possible to thee! take away this cup from me. But not what I will, but what thou wilt.

<sup>37</sup> And he cometh and findeth them sleeping; and he saith to Peter, Simon, sleepest thou? Couldst not thou watch one hour?

<sup>38</sup> Watch, and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.

<sup>39</sup> And again he went away and prayed, saying the same words.

<sup>40</sup> And returning, he found them again sleeping, for their eyes were heavy; and they knew not what to answer him.

<sup>41</sup> And he cometh the third time, and saith to them, Sleep on, and take your rest! It is enough! the hour is come: lo! the Son of man is delivered up into the hands of sinners.

<sup>42</sup> Rise, let us be going; lo! he that delivereth me up is at hand.

<sup>43</sup> And immediately, while he was yet speaking, cometh Judas Iscariot, one of the twelve, and with him a multitude with swords and clubs, from the chief priests and the scribes and elders.

<sup>44</sup> And his betrayer had given them a signal, saying, Whomever I shall kiss, he is the man; seize him, and lead him away securely.

45 And on coming he immediately went up to him, and said, Rabbi! and kissed him.

46 And they laid hands on him and seized him.

47 And one of those who stood by drew his sword, and smote the servant of the high-priest, and cut off his ear.

48 And Jesus answering said to them, Ye have come out as against a robber, with swords and clubs, to take me.

49 I was daily with you in the temple, teaching, and ye did not lay hands on me; but [[thus it is]], that the Scriptures may be fulfilled.

50 And all forsook him and fled.

51 And there followed him a certain young man having a linen cloth wrapped round his naked body; and they laid hold of him.

52 And he left the linen cloth behind, and fled naked.

53 And they led Jesus away to the high-priest; and all the chief priests and the elders and the scribes come together.

54 And Peter followed him afar off, even into the court of the palace of the high-priest, and was sitting with the officers, and warming himself at the fire.

55 And the chief priests and the whole council sought for testimony against Jesus in order to put him to death; and they found none.

56 For many bore false witness against him, but their testimonies did not agree together.

57 And some stood up and bore false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and in three days I will build another not made with hands.

59 And not even so did their testimony agree.

60 And the high-priest stood up in the midst, and asked Jesus, saying, Dost thou make no answer to what these men testify against thee?

61 But he was silent, and answered nothing. Again the high-priest asked him, and saith to him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am; and ye will see the Son of man sitting on the right hand of Power, and coming with the clouds of heaven.

63 Then the high-priest rent his garments, and said, What further need have we of witnesses?

64 Ye have heard the blasphemy; what think ye? And they all condemned him as deserving the punishment of death.

65 And some began to spit on him, and to cover his face and buffet him, and say to him, Prophecy! And the officers,

with blows, took him in charge.

<sup>66</sup> And as Peter was below in the court, there cometh one of the maid-servants of the high-priest;

<sup>67</sup> and seeing Peter warming himself, she looked at him and said, Thou too wast with the Nazarene, Jesus.

<sup>68</sup> But he denied, saying, I do not know nor understand what thou sayest. And he went out into the fore-court; and a cock crew.

<sup>69</sup> And the maid-servant, seeing him, began again to say to those who were standing by, This is one of them.

<sup>70</sup> And he denied it again. And shortly after, those who were standing by said again to Peter, Surely thou art one of them; for thou art a Galilaean.

<sup>71</sup> But he began to curse and to swear, saying, I know not this man of whom ye speak.

<sup>72</sup> And immediately a cock crew a second time. And Peter called to mind the word that Jesus had said to him, Before a cock crows twice, thou wilt thrice deny me. And when he thought thereon, he wept.

## 15

<sup>1</sup> And as soon as it was morning, the chief priests, having held a consultation with the elders and the scribes, and the whole council, bound Jesus, and carried him away, and delivered him up to Pilate.

<sup>2</sup> And Pilate asked him, Art thou the king of the Jews? And he answering saith to him, I am.

<sup>3</sup> And the chief priests brought many charges against him.

<sup>4</sup> And Pilate asked him again, Dost thou make no answer? See what things they are testifying against thee!

<sup>5</sup> But Jesus made no further answer; so that Pilate marveled.

<sup>6</sup> Now at the feast he was wont to release to them one prisoner, whom they might ask.

<sup>7</sup> And there was one named Barabbas, who lay bound with insurgents who had committed murder in the insurrection.

<sup>8</sup> And the multitude, coming up, began to ask him to do as he had been wont to do for them.

<sup>9</sup> And Pilate answered them, saying, Will ye that I release to you the king of the Jews?

<sup>10</sup> For he knew that for envy the chief priests had delivered him up.

<sup>11</sup> But the chief priests stirred up the multitude, that he should rather release to them Barabbas.



12 And Pilate answering again said to them, What then would ye have me do with him whom ye call the king of the Jews?

13 And they cried out again, Crucify him!

14 Then Pilate said to them, Why, what evil hath he done? And they cried out the more, Crucify him!

15 And Pilate, wishing to satisfy the multitude, released to them Barabbas; and, when he had scourged Jesus, delivered him up to be crucified.

16 And the soldiers led him away into the court, which is the Praetorium; and they call together the whole band.

17 And they clothe him with purple, and having platted a crown of thorns, they put it on him.

18 And they began to salute him: Hail, king of the Jews!

19 And they struck him on the head with a reed, and spit upon him, and kneeling down, did him homage.

20 And after they had made sport of him, they stripped him of the purple robe, and put his own garments on him. And they lead him out to crucify him.

21 And they compel one Simon a Cyrenaeon, who was passing by, coming from the country, the father of Alexander and Rufus, to carry his cross.

22 And they bring him to the place Golgotha; which is, when interpreted, Place of a Skull.

23 And they gave him wine mingled with myrrh; but he did not take it.

24 And they crucify him, and divide his garments, casting lots for them, what each should take.

25 And it was the third hour when they crucified him.

26 And on the cross the inscription of the charge against him was written: "The king of the Jews."

27 And with him they crucify two robbers; one on his right hand, and one on his left.

28 29 And they that passed by reviled him, wagging their heads, and saying, Ha! thou that destroyest the temple, and buildest it up in three days,

30 save thyself, and come down from the cross.

31 In like manner also the chief priests, with the scribes, making sport among themselves, said, He saved others, cannot he save himself?

32 Let the Christ, the king of Israel, come down now from the cross, that we may see and believe. And they that were crucified with him were reviling him.

33 And when the sixth hour had come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lema sabachthani? which is, when interpreted, My God, my God, why hast thou forsaken me?

35 And some of those who stood by, when they heard it, said, See! he is calling for Elijah.

36 And one ran and filled a sponge with vinegar, and put it on a reed, and gave it to him to drink, saying, Hold! Let us see whether Elijah will come to take him down.

37 And Jesus, having uttered a loud cry, expired.

38 And the veil of the temple was rent in two from the top to the bottom.

39 And the centurion who stood over against him, seeing that he so expired, said, Truly this man was the Son of God.

40 There were also women looking on from a distance; among whom was Mary the Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 who, when he was in Galilee, followed him, and rendered him their services; and many other women who came up with him to Jerusalem.

42 And evening having now come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathaea, an honorable councilor, who was himself waiting for the kingdom of God, came, and boldly went in to Pilate, and asked for the body of Jesus.

44 And Pilate wondered that he was already dead; and calling to him the centurion, he asked him whether he had been long dead.

45 And having been informed by the centurion, he gave the body to Joseph.

46 And having bought fine linen, he took him down, and wrapped him in the linen, and laid him in a tomb which was hewn out of a rock, and rolled a stone to the door of the tomb.

47 And Mary the Magdalene and Mary the mother of Joses saw where he was laid.

## 16

1 And when the sabbath was past, Mary the Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him.

2 And very early on the first day of the week, they came to the tomb at the rising of the sun.

3 And they said to one another, Who will roll away for us the stone from the door of the tomb?

4 And looking up they see that the stone had been rolled back; for it was very large.

<sup>5</sup> And they entered the tomb, and saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

<sup>6</sup> But he saith to them, Be not affrighted; ye seek Jesus the Nazarene who was crucified; he hath risen; he is not here; behold the place where they laid him.

<sup>7</sup> But go, tell his disciples and Peter, that he is going before you into Galilee; there ye will see him, as he said to you.

<sup>8</sup> And they went out, and fled from the tomb; for trembling and amazement had seized them, and they said nothing to any one; for they were terrified.

<sup>9</sup> {The remaining twelve verses, according to Tischendorf and others, made originally no part of Mark's Gospel. As the passage was added very early, however, since it is referred to by Irenaeus in the latter part of the second century, it is here given, as an appendix.} [[And having risen early, on the first day of the week, he appeared first to Mary the Magdalene, out of whom he had cast seven demons.

<sup>10</sup> She went and reported it to those who had been with him, who were mourning and weeping.

<sup>11</sup> And they, when they heard that he was alive, and had been seen by her, did not believe.

<sup>12</sup> After this, he manifested himself in another form to two of them as they walked, going into the country.

<sup>13</sup> And they went and reported it to the rest; and even them they did not believe.

<sup>14</sup> Afterward he manifested himself to the eleven themselves, as they were reclining at table, and upbraided them with their unbelief and hardness of heart, because they did not believe those who had seen him after he had risen.

<sup>15</sup> And he said to them, Go ye into all the world, and preach the glad tidings to the whole creation.

<sup>16</sup> He that believeth and is baptized will be saved; but he that doth not believe will be condemned.

<sup>17</sup> And these signs will accompany believers: In my name they will cast out demons; they will speak with new tongues;

<sup>18</sup> they will take up serpents; and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover.

<sup>19</sup> So then, the Lord, after he had spoken to them, was taken up into heaven, and sat down on the right hand of God;

<sup>20</sup> and they went forth, and preached every where, the Lord working with them, and confirming the word by the signs which followed it.]]

## THE GOSPEL ACCORDING TO ST. LUKE

<sup>1</sup> Inasmuch as many have undertaken to arrange a narrative of those things which are fully believed among us,

<sup>2</sup> even as they were delivered to us by those who were eye-witnesses from the beginning and became ministers of the word,

<sup>3</sup> it seemed good to me also, having accurately traced up all things from the first, to write to thee a connected account, most excellent Theophilus,

<sup>4</sup> that thou mightst know the exact truth with regard to those things in which thou wast instructed.

<sup>5</sup> There was in the days of Herod, king of Judaea, a certain priest named Zachariah, of the course of Abijah; and he had a wife of the daughters of Aaron, and her name was Elizabeth.

<sup>6</sup> And they were both righteous in the sight of God, walking in all the commandments and ordinances of the Lord blameless.

<sup>7</sup> And they had no child, because Elizabeth was barren, and they were both far advanced in years.

<sup>8</sup> And it came to pass, that, while he was serving as priest before God in the order of his course,

<sup>9</sup> according to the custom of the priesthood the lot fell to him to go into the temple of the Lord and burn the incense.

<sup>10</sup> And the whole multitude of the people was praying without at the time of the incense.

<sup>11</sup> And there appeared to him an angel of the Lord, standing on the right of the altar of incense.

<sup>12</sup> And Zachariah was troubled at the sight, and fear fell upon him.

<sup>13</sup> But the angel said to him, Fear not, Zachariah; for thy prayer was heard, and thy wife Elizabeth shall bear thee a son; and thou shalt call his name John.

<sup>14</sup> And thou wilt have joy and gladness, and many will rejoice for his birth.

<sup>15</sup> For he will be great in the sight of the Lord; and will drink neither wine nor strong drink; and he will be filled with the Holy Spirit from his very birth.

<sup>16</sup> And many of the sons of Israel will he turn to the Lord their God.

17 And he will go before his face in the spirit and power of Elijah, to turn the hearts of fathers to children, and the disobedient to the wisdom of the righteous, to make ready for the Lord a prepared people.

18 And Zachariah said to the angel, Whereby shall I know this? for I am an old man, and my wife is far advanced in years.

19 And the angel answering said to him, I am Gabriel, who stand in the presence of God; and I was sent to speak to thee, and to tell thee these glad tidings.

20 And lo! thou shalt be silent, and not able to speak, until the day when these things shall come to pass, because thou didst not believe my words, which will be fulfilled in their season.

21 And the people were looking for Zachariah, and wondering that he remained so long in the temple.

22 And on coming out, he was not able to speak to them; and they perceived that he had seen a vision in the temple; and he was beckoning to them, and remained speechless.

23 And it came to pass, when the days of his ministration were completed, that he returned to his house.

24 And after those days his wife Elizabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me to take away my reproach among men.

26 And in her sixth month the angel Gabriel was sent from God to a city of Galilee, called Nazareth,

27 to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in to her and said, Hail, thou that art highly favored! the Lord is with thee.

29 And she was troubled at the words, and was considering what this salutation could mean.

30 And the angel said to her, Fear not, Mary; for thou hast found favor with God.

31 And lo! thou shalt conceive in thy womb, and bear a son, and shalt call his name Jesus.

32 He shall be great, and shall be called the Son of the Most High; and the Lord God will give to him the throne of David his father;

33 and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary to the angel, How shall this be, since I know not a man?

35 And the angel answering said to her, The Holy Spirit will come upon thee, and the power of the Most High will

overshadow thee; wherefore the holy one that is to be born will be called the Son of God.

<sup>36</sup> And lo! Elizabeth, thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her who is called barren.

<sup>37</sup> For nothing will be impossible with God.

<sup>38</sup> And Mary said, Lo, the handmaid of the Lord! May it be to me according to thy word. And the angel departed from her.

<sup>39</sup> And Mary arose and went in those days into the hill-country with haste, into a city of Judah.

<sup>40</sup> And she entered the house of Zachariah, and saluted Elizabeth.

<sup>41</sup> And it came to pass, when Elizabeth heard the salutation of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit,

<sup>42</sup> and cried out with a loud voice, and said, Blessed art thou among women; and blessed is the fruit of thy womb!

<sup>43</sup> And whence is this to me, that the mother of my Lord should come to me?

<sup>44</sup> For lo! as soon as the voice of thy salutation came to my ears, the babe leaped in my womb in exultation.

<sup>45</sup> And blessed is she who hath believed that there will be an accomplishment of those things which were told her from the Lord.

<sup>46</sup> And Mary said, My soul magnifieth the Lord,

<sup>47</sup> and my spirit hath exulted in God my Saviour;

<sup>48</sup> for he hath looked upon the low estate of his hand-maiden. For lo! from this time all generations will call me blessed;

<sup>49</sup> for the Mighty One hath done great things for me; and holy is his name;

<sup>50</sup> and his mercy is from generation to generation on them that fear him.

<sup>51</sup> He hath wrought mightily with his arm; he hath scattered the proud in the device of their heart.

<sup>52</sup> He hath cast down princes from thrones, and exalted men of low degree.

<sup>53</sup> The hungry he hath filled with good things, and the rich he hath sent away empty.

<sup>54</sup> He hath given help to Israel his servant, in remembrance of his mercy

<sup>55</sup> toward Abraham and his offspring for ever, as he spoke to our fathers.

<sup>56</sup> And Mary abode with her about three months, and returned to her own house.

57 Now Elizabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbors and her kinsfolk heard that the Lord had showed great mercy toward her; and they rejoiced with her.

59 And it came to pass that on the eighth day they came to circumcise the child; and they were about to call him Zachariah, after the name of his father.

60 And his mother answering said, Not so; but he shall be called John.

61 And they said to her, There is no one of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him named.

63 And he asked for a writing-tablet, and wrote, saying, His name is John. And they all marveled.

64 And his mouth was opened immediately, and his tongue was loosed; and he spoke, blessing God.

65 And fear came on all that dwelt around them; and all these things were talked of throughout the whole of the hill-country of Judaea.

66 And all that heard them laid them up in their hearts, saying, What then will this child be? For the hand of the Lord was with him.

67 And Zachariah his father was filled with the Holy Spirit, and prophesied, saying,

68 Blessed be the Lord, the God of Israel! for he hath visited and redeemed his people,

69 and hath raised up a horn of salvation for us in the house of David his servant,—

70 as he spoke by the mouth of his holy prophets of old,

71 salvation from our enemies, and from the hand of all that hate us,

72 to accomplish his mercy toward our fathers, and to remember his holy covenant,

73 the oath which he swore to Abraham our father,

74 to grant to us, that being delivered from the hand of our enemies, we might worship him without fear,

75 in holiness and righteousness before him, all our days.

76 And thou, child, shalt be called a prophet of the Most High; for thou shalt go in advance before the face of the Lord to prepare his ways,

77 to give knowledge of salvation to his people in the remission of their sins

78 through the tender mercy of our God, whereby the day-spring from on high hath visited us,

<sup>79</sup> to give light to those sitting in darkness and the shadow of death, to guide our feet into the way of peace.

<sup>80</sup> And the child grew, and waxed strong in spirit; and was in the deserts till the day of his manifestation to Israel.

## 2

<sup>1</sup> And it came to pass in those days that there went out a decree from Caesar Augustus, that all the world should be registered.

<sup>2</sup> (This registering was the first made while Quirinius was governor of Syria.)

<sup>3</sup> And all went to be registered, each to his own city.

<sup>4</sup> And Joseph also went up from Galilee out of the city of Nazareth into Judaea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David,

<sup>5</sup> to be registered with Mary who had been betrothed to him, who was with child.

<sup>6</sup> And it came to pass, while they were there, that the days for her delivery were completed.

<sup>7</sup> And she brought forth her firstborn son, and wrapped him in swathing-clothes, and laid him in a manger, because there was no room for them in the inn.

<sup>8</sup> And there were in the same country shepherds abiding in the field, and keeping watch over their flock by night.

<sup>9</sup> And an angel of the Lord came to them, and the glory of the Lord shone around them; and they were in great fear.

<sup>10</sup> And the angel said to them, Fear not; for lo! I bring you good tidings of great joy, which shall be to the whole people;

<sup>11</sup> for to you hath been born this day, in the city of David, a Saviour, who is the Christ, the Lord.

<sup>12</sup> And this shall be the sign to you: Ye shall find a babe wrapped in swathing-clothes, [[lying]] in a manger.

<sup>13</sup> And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

<sup>14</sup> "Glory to God in the highest, and on earth peace among men of good will!"

<sup>15</sup> And it came to pass, when the angels had gone away from them into heaven, that the shepherds said one to another, Let us go at once to Bethlehem, and see that which hath come to pass, which the Lord hath made known to us.

<sup>16</sup> And they came with haste, and found Mary and Joseph, and the babe lying in the manger.

<sup>17</sup> And when they had seen it, they made known abroad what had been told them concerning this child.



18 And all who heard wondered at the things which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all which they had heard and seen, as had been told them.

21 And when eight days were completed for him to be circumcised, his name was called Jesus, the name given by the angel before he was conceived in the womb.

22 And when the days of their purification according to the law of Moses were completed, they brought him to Jerusalem to present him to the Lord,

23 as it is written in the law of the Lord: "Every first-born male shall be called holy to the Lord,"

24 and to offer a sacrifice, according to what is directed in the law of the Lord: "A pair of turtle doves, or two young pigeons."

25 And lo! there was a man in Jerusalem, whose name was Simeon; and he was a righteous and devout man, waiting for the consolation of Israel. And the Holy Spirit was upon him;

26 and it had been revealed to him by the Holy Spirit, that he should not see death before he had seen the Christ of the Lord.

27 And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to do for him according to the custom of the law,

28 he took him in his arms, and blessed God, and said,

29 Lord! now lettest thou thy servant depart in peace, according to thy word;

30 for mine eyes have seen thy salvation,

31 which thou hast prepared before the face of all the peoples;

32 a light to enlighten the gentiles, and to be the glory of thy people Israel.

33 And his father and his mother marveled at what was spoken concerning him.

34 And Simeon blessed them, and said to Mary his mother, Behold, this child is appointed for the fall and rising of many in Israel, and for a sign that will be spoken against;—

35 yea, a sword will pierce through thine own soul,—that the thoughts of many hearts may be revealed.

36 And there was Anna, a prophetess, daughter of Phanuel: of the tribe of Asher; she was of great age, and had lived with a husband seven years from her virginity;

37 and she was a widow eighty-four years old, who never left the temple, worshipping with fastings and prayers night and day.

38 And she came up at this very time, and gave thanks to God, and spoke of him to all that were looking for the redemption of Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned to Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong, being filled with wisdom; and the grace of God was upon him.

41 Now his parents used to go yearly to Jerusalem at the feast of the passover.

42 And when he was twelve years old, and they went up, after the custom of the feast,

43 and had completed the days, on their returning, the child Jesus tarried behind in Jerusalem; and his parents did not know it,

44 but, supposing him to be in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance;

45 and not finding him, they returned to Jerusalem in search of him.

46 And it came to pass, that after three days they found him in the temple sitting in the midst of the teachers, both listening to them and asking them questions.

47 And all who heard him were astonished at his understanding and his answers.

48 And when they saw him, they were amazed; and his mother said to him, Son, why hast thou thus dealt with us? behold, thy father and I have been seeking thee in much distress.

49 And he said to them, Why is it that ye have been seeking me? Did ye not know that I must be about my Father's business?

50 And they understood not what he spoke to them.

51 And he went down with them, and came to Nazareth, and was subject to them. And his mother kept all these things in her heart.

52 And Jesus increased in wisdom and stature, and in favor with God and men.

### 3

1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod tetrarch

of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias tetrarch of Abilene,

<sup>2</sup> when Annas and Caiaphas were high-priests, the word of God came to John, the son of Zachariah, in the wilderness.

<sup>3</sup> And he came into all the country about the Jordan, preaching the baptism of repentance for the remission of sins;

<sup>4</sup> as it is written in the book of the words of Isaiah the prophet: "The voice of one crying in the wilderness, Prepare the way of the Lord, make straight his paths!

<sup>5</sup> Every valley shall be filled, and every mountain and hill shall be made low; and the crooked places shall be made straight, and the rough ways smooth;

<sup>6</sup> and all flesh shall see the salvation of God."

<sup>7</sup> He said therefore to the multitudes that came forth to be baptized by him, Brood of vipers, who warned you to flee from the coming wrath?

<sup>8</sup> Bring forth therefore fruits worthy of repentance; and begin not to say within yourselves, We have Abraham for our father; for I say to you, that God is able out of these stones to raise up children to Abraham.

<sup>9</sup> And already also is the axe lying at the root of the trees; every tree therefore that beareth not good fruit is to be cut down, and cast into the fire.

<sup>10</sup> And the multitudes asked him, saying, What then must we do?

<sup>11</sup> He answered and said to them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise.

<sup>12</sup> And there came also publicans to be baptized, and said to him, Teacher, what must we do?

<sup>13</sup> And he said to them, Exact no more than hath been ordered you.

<sup>14</sup> And soldiers also asked him, saying, And what must we do? And he said to them, Do violence to no one, accuse no one falsely, and be content with your wages.

<sup>15</sup> And while the people were in expectation, and all were considering in their hearts concerning John, whether he were the Christ,

<sup>16</sup> John answered and said to them all, I indeed baptize you with water; but he who is mightier than I is coming, the latchet of whose sandals I am not worthy to loose; he will baptize you in the Holy Spirit and in fire.

<sup>17</sup> His winnowing-shovel is in his hand to thoroughly cleanse his threshing-floor; and gather the wheat into his garner; but the chaff he will burn up with unquenchable

fire.

<sup>18</sup> And giving many other exhortations he published the glad tidings to the people.

<sup>19</sup> But Herod the tetrarch, being reproved by him on account of Herodias the wife of his brother, and on account of all the evil deeds which Herod had done,

<sup>20</sup> added this also to them all, that he shut up John in prison.

<sup>21</sup> And it came to pass, when all the people had been baptized, and Jesus also had been baptized, and was praying, that the heaven was opened,

<sup>22</sup> and the Holy Spirit descended upon him in a bodily shape as a dove; and a voice came from heaven: "Thou art my beloved Son; with thee I am well pleased."

<sup>23</sup> And Jesus himself was, when he began, about thirty years of age, being, as was supposed, the son of Joseph, who was the son of Heli,

<sup>24</sup> who was the son of Matthath, who was the son of Levi, who was the son of Melchi, who was the son of Jannai, who was the son of Joseph,

<sup>25</sup> who was the son of Mattathias, who was the son of Amos, who was the son of Nahum, who was the son of Ešli, who was the son of Naggai,

<sup>26</sup> who was the son of Maath, who was the son of Mattathias, who was the son of Shimei, who was the son of Josech, who was the son of Joda,

<sup>27</sup> who was the son of Joanan, who was the son of Rhesa, who was the son of Zerubbabel, who was the son of Shealtiel, who was the son of Neri,

<sup>28</sup> who was the son of Melchi, who was the son of Addi, who was the son of Kosam, who was the son of Elmadam, who was the son of Er,

<sup>29</sup> who was the son of Jesus, who was the son of Eliezer, who was the son of Jorim, who was the son of Matthath, who was the son of Levi,

<sup>30</sup> who was the son of Simeon, who was the son of Judah, who was the son of Joseph, who was the son of Jonam, who was the son of Eliakim,

<sup>31</sup> who was the son of Melea, who was the son of Menna, who was the son of Mattatha, who was the son of Nathan, who was the son of David,

<sup>32</sup> who was the son of Jesse, who was the son of Obed, who was the son of Boaz, who was the son of Salma, who was the son of Nahshon,

<sup>33</sup> who was the son of Amminadab, who was the son of Admin, who was the son of Arni, who was the son of Hezron, who was the son of Pharez, who was the son of Judah,

<sup>34</sup> who was the son of Jacob, who was the son of Isaac, who was the son of Abraham, who was the son of Terah, who was the son of Nahor,

<sup>35</sup> who was the son of Serug, who was the son of Reu, who was the son of Peleg, who was the son of Eber, who was the son of Shelah,

<sup>36</sup> who was the son of Cainan, who was the son of Arphaxad, who was the son of Shem, who was the son of Noah, who was the son of Lamech,

<sup>37</sup> who was the son of Methuselah, who was the son of Enoch, who was the son of Jared, who was the son of Mahalaleel, who was the son of Cainan,

<sup>38</sup> who was the son of Enos, who was the son of Seth, who was the son of Adam, who was the son of God.

## 4

<sup>1</sup> And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness

<sup>2</sup> forty days, tempted by the Devil. And he ate nothing in those days; and when they were ended, he was hungry.

<sup>3</sup> And the Devil said to him, If thou art the Son of God, command this stone that it become a loaf of bread.

<sup>4</sup> And Jesus answered him, It is written, "Not on bread alone shall man live."

<sup>5</sup> And taking him up, he showed him all the kingdoms of the world in a moment of time.

<sup>6</sup> And the Devil said to him, All this power will I give thee, and their glory; because to me it hath been delivered, and I give it to whomever I will.

<sup>7</sup> If thou then wilt worship me, it shall all be thine.

<sup>8</sup> And Jesus answering said to him, It is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

<sup>9</sup> And he brought him to Jerusalem, and set him on the pinnacle of the temple, and said to him, If thou art the Son of God, cast thyself down from hence;

<sup>10</sup> for it is written, "He will give his angels charge concerning thee, to guard thee;

<sup>11</sup> and in their hands they will bear thee up, that thou mayst not dash thy foot against a stone."

<sup>12</sup> And Jesus answering said to him, It hath been said, "Thou shalt not make trial of the Lord thy God."

<sup>13</sup> And when he had brought every temptation to an end, the Devil departed from him for a season.

<sup>14</sup> And Jesus returned in the power of the Spirit into Galilee; and there went out a report concerning him through all the surrounding country

15 And he taught in their synagogues, honored by all.

16 And he came to Nazara, where he had been brought up, and, as his custom was, he went into the synagogue on the sabbath-day; and stood up to read.

17 And there was delivered to him the book of the prophet Isaiah; and unrolling the book, he found the place where it was written,

18 "The Spirit of the Lord is upon me, because he anointed me to preach glad tidings to the poor; he hath sent me to proclaim deliverance to the captives, and recovering of sight to the blind, to set at liberty the oppressed,

19 to proclaim the acceptable year of the Lord."

20 And rolling up the book, he gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon him.

21 And he began to say to them, To-day hath this scripture been fulfilled in your ears.

22 And they all spoke in his praise, and wondered at the words of grace which proceeded from his mouth; and they said, Is not this Joseph's son?

23 And he said to them, Ye will doubtless say to me this proverb, "Physician, heal thyself;" whatever things we have heard of as having been done in Capernaum, do here too in thy own country.

24 And he said, Truly do I say to you, No prophet is acceptable in his own country.

25 But I tell you in truth, that there were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, and there was a great famine throughout all the land;

26 and yet to none of them was Elijah sent, but to Sarepta in Sidonia, to a woman that was a widow.

27 And there were many lepers in Israel in the time of Elisha the prophet; and not one of them was cleansed, but only Naaman the Syrian.

28 And all in the synagogue, when they heard this, were filled with wrath.

29 And they rose up, and forced him out of the city and took him to the brow of the hill on which their city was built, to cast him down headlong;

30 but he, passing through the midst of them, went away.

31 And he came down to Capernaum, a city of Galilee, and was teaching them on the sabbath.

32 And they were astonished at his teaching; for his word was with authority.

<sup>33</sup> And in the synagogue there was a man having a spirit of an unclean demon, and he cried out with a loud voice,

<sup>34</sup> Ha! what have we to do with thee, Jesus of Nazareth? Thou hast come to destroy us. I know who thou art, the Holy One of God.

<sup>35</sup> And Jesus rebuked him, saying, Be silent, and come out of him. And the demon threw him down in the midst, and came out of him, having done him no hurt.

<sup>36</sup> And all were amazed; and they spoke with one another, saying, What kind of word is this, that with authority and power he commandeth the unclean spirits, and they come out?

<sup>37</sup> And there went out a report concerning him into every place of the surrounding country.

<sup>38</sup> And he arose and went from the synagogue into the house of Simon. And Simon's wife's mother was seized with a great fever; and they besought him for her.

<sup>39</sup> And standing over her, he rebuked the fever, and it left her. And immediately she arose and waited on them.

<sup>40</sup> And when the sun was setting, all who had any sick with divers diseases brought them to him; and he laid his hands on every one of them, and healed them.

<sup>41</sup> And demons also came out from many, crying out, and saying, Thou art the Son of God. And he rebuked them, and did not suffer them to speak, because they knew that he was the Christ.

<sup>42</sup> And when it was day, he went out, and betook himself to a desert place; and the multitudes went in search of him; and they came to him, and would have prevented him from leaving them.

<sup>43</sup> But he said to them, I must publish the good tidings of the kingdom of God to the other cities also; because for this I was sent forth.

<sup>44</sup> And he continued to preach in the synagogues of Galilee.

## 5

<sup>1</sup> And it came to pass, as the multitude was pressing upon him and hearing the word of God, that he was standing by the lake of Gennesaret,

<sup>2</sup> and saw two boats standing by the lake; but the fishermen had gone out of them, and had washed the nets.

<sup>3</sup> And going into one of the boats, which was Simon's, he asked him to put out a little from the land. And sitting down in the boat, he taught the multitudes.

4 And when he had done speaking, he said to Simon, Put out into deep water, and let down your nets for a draught.

5 And Simon answering said, Master, we toiled all night, and took nothing; but at thy word I will let down the nets.

6 And having done this, they inclosed great multitude of fishes; and their nets began to break.

7 And they beckoned to their partners in the other boat, to come and help them; and they came, and filled both the boats, so that they began to sink.

8 And Simon Peter seeing it fell down at the knees of Jesus, saying, Depart from me, Lord, for I am a sinful man.

9 For he and all that were with him were amazed at the draught of fishes, which they had taken;

10 and so were also James and John the sons of Zebedee, who were partners with Simon And Jesus said to Simon, Fear not; henceforth thou shalt catch men.

11 And when they had brought their boats to land, they left everything, and followed him.

12 And it came to pass, when he was in one of the cities, lo! a man full of leprosy; and seeing Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst cleanse me.

13 And he put forth his hand and touched him, saying, I will; be thou cleansed. And immediately the leprosy left him.

14 And he charged him to tell no one: but go, and show thyself to the priest, and offer for thy cleansing as Moses commanded, for a testimony to them.

15 But so much the more went abroad the report concerning him; and great multitudes came together to hear, and to be healed of their infirmities.

16 But he was wont to withdraw to desert places, and pray.

17 And it came to pass on a certain day, that he was teaching, and there were sitting by Pharisees and teachers of the law, who had come from every town of Galilee and Judea, and from Jerusalem; and the power of the Lord was present that he might heal.

18 And lo! men brought on a bed a man that was palsied; and they endeavored to bring him in, and to set him before him.

19 And not finding any way to bring him in because of the multitude, they went upon the house-top, and let him down through the tiling with the couch into the midst before Jesus.

20 And seeing their faith, he said, Man, thy sins have been forgiven thee.



21 And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins but God alone?

22 But Jesus, perceiving their thoughts, answered and said to them, What are ye thinking in your hearts?

23 Which is easier? to say, Thy sins have been forgiven thee? or to say, Arise, and walk?

24 But that ye may know that the Son of man hath authority on earth to forgive sins,—he said to the palsied man,—I say to thee, Arise, and take up thy couch, and go to thy house.

25 And he immediately rose up before them, and took up that whereon he lay, and went away to his house, giving glory to God.

26 And amazement seized them all, and they gave glory to God, and were filled with fear, saying, We have seen strange things to-day.

27 And after these things he went out, and saw a publican named Levi, sitting at the custom-house; and he said to him, Follow me.

28 And leaving everything, he arose and followed him.

29 And Levi made a great feast for him at his house, and there was a great company of publicans and others, who were reclining at table with them.

30 And the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners?

31 And Jesus answering said to them, They who are well do not need a physician, but they who are sick.

32 I have not come to call righteous men, but sinners to repentance.

33 And they said to him, The disciples of John fast often, and make prayers, and likewise those of the Pharisees; but thine eat and drink.

34 But Jesus said to them, Can ye make the companions of the bridegroom fast while the bridegroom is with them?

35 But the days will come—and when the bridegroom is taken from them, then will they fast in those days.

36 And he spoke also a parable to them: No one taketh a patch from a new garment and putteth it upon an old one; for then both the new garment would be rent, and the patch from the new garment would not match with the old.

37 And no one putteth new wine into old skins; for the new wine would burst the skins, and would itself run out, and the skins would be spoilt.

38 But new wine must be put into new skins.

<sup>39</sup> And no one, having drunk old wine, desireth new; for he saith, The old is good.

## 6

<sup>1</sup> And it came to pass on the second sabbath after the first, that he was going through grain-fields; and his disciples plucked the ears of grain, and ate them, rubbing them with their hands.

<sup>2</sup> And some of the Pharisees said, Why are ye doing that which it is not lawful to do on the sabbath?

<sup>3</sup> And Jesus answering them, said, Have ye not even read what David did, when he was himself hungry, and they who were with him?

<sup>4</sup> how he went into the house of God, and took and ate the show-bread, and gave it also to those who were with him, which it is not lawful for any to eat but the priests alone?

<sup>5</sup> And he said to them, The Son of man is lord even of the sabbath.

<sup>6</sup> And it came to pass on another sabbath, that he entered into the synagogue, and taught; and there was a man there whose right hand was withered.

<sup>7</sup> And the scribes and the Pharisees were watching whether he would heal on the sabbath, that they might find an accusation against him.

<sup>8</sup> But he knew their thoughts; and he said to the man having the withered hand, Rise, and stand up in the midst. And he arose, and stood up.

<sup>9</sup> And Jesus said to them, I ask you whether it is lawful on the sabbath to do good, or to do evil; to save life, or to kill?

<sup>10</sup> And looking round on them all, he said to him, Stretch forth thy hand. And he did so; and his hand was restored.

<sup>11</sup> But they were filled with madness, and conferred with one another as to what they should do to Jesus.

<sup>12</sup> And it came to pass in those days, that he went out into the mountain to pray; and he continued all night in prayer to God.

<sup>13</sup> And when it was day, he called to him his disciples; and he chose from them twelve, whom he also named apostles;

<sup>14</sup> Simon, whom he named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew,

<sup>15</sup> and Matthew and Thomas, and James the Son of Alphaeus, and Simon called the zealot,

<sup>16</sup> and Judas the brother of James, and Judas Iscariot, who became a traitor.

<sup>17</sup> And he came down with them, and stood on a level place with a great multitude of his disciples, and a great crowd of the people from all Judaea and Jerusalem and the

sea-coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases.

<sup>18</sup> And they that were harassed with unclean spirits were cured.

<sup>19</sup> And the whole multitude sought to touch him, because power went out of him and healed all.

<sup>20</sup> And raising his eyes toward his disciples, he said, Blessed are ye poor; for yours is the kingdom of God.

<sup>21</sup> Blessed are ye that hunger now; for ye will be filled. Blessed are ye that weep now; for ye will laugh.

<sup>22</sup> Blessed are ye when men hate you, and when they exclude you, and revile and cast out your name as evil, on account of the Son of man.

<sup>23</sup> Rejoice in that day, and leap for joy; for lo! your reward is great in heaven; for thus their fathers did to the prophets.

<sup>24</sup> But woe to you that are rich! for ye have received your consolation.

<sup>25</sup> Woe to you that are full now! for ye will hunger. Woe to you that laugh now! for ye will mourn and weep.

<sup>26</sup> Woe, when all men speak well of you! for so did their fathers of the false prophets.

<sup>27</sup> But I say to you who hear: Love your enemies; do good to those who hate you;

<sup>28</sup> bless those who curse you; pray for those who are spiteful to you.

<sup>29</sup> To him that smiteth thee on one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also.

<sup>30</sup> Give to every one that asketh of thee; and from him that taketh away thy goods, demand them not again.

<sup>31</sup> And as ye would that men should do to you, do ye also in like manner to them.

<sup>32</sup> And if ye love those who love you, what thanks do ye deserve? for sinners also love those who love them.

<sup>33</sup> For if ye do good to those who do good to you, what thanks do ye deserve? even sinners do the same.

<sup>34</sup> And if ye lend to those from whom ye expect to receive, what thanks do ye deserve? even sinners lend to sinners, to receive as much in return.

<sup>35</sup> But love your enemies, and do good and lend, despairing of no one; and your reward will be great, and ye will be sons of the Most High; for he is kind to the unthankful and wicked.

<sup>36</sup> Be merciful, as your Father is merciful.

<sup>37</sup> And judge not, and ye will not be judged; and condemn not, and ye will not be condemned; forgive, and ye will be forgiven;

<sup>38</sup> give, and it will be given to you; good measure, pressed down, shaken together, running over, will men give into your bosom; for with what measure ye mete, it will be measured to you in return.

<sup>39</sup> And he spoke also a parable to them: Can the blind lead the blind? Will they not both fall into a ditch?

<sup>40</sup> A disciple is not above his teacher; but every one when fully instructed will be as his teacher.

<sup>41</sup> And why dost thou look at the mote in thy brother's eye, and not perceive the beam that is in thine own eye?

<sup>42</sup> How canst thou say to thy brother, Brother, let me take out the mote that is in thine eye, when thou thyself perceivest not the beam in thine own eye? Hypocrite! first cast the beam out of thine own eye, and then thou wilt see clearly to take out the mote that is in thy brother's eye.

<sup>43</sup> For there is no good tree that beareth bad fruit; and again, there is no bad tree that beareth good fruit.

<sup>44</sup> For every tree is known by its own fruit; for from thorns men do not gather figs, nor from a bramble-bush do they gather grapes.

<sup>45</sup> The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil; for out of the abundance of his heart his mouth speaketh.

<sup>46</sup> But why call ye me Lord, Lord, and do not the things which I say?

<sup>47</sup> Every one that cometh to me and heareth my sayings and doeth them, I will show you whom he is like.

<sup>48</sup> He is like a man building a house, who dug deep, and laid its foundation on a rock; and when a flood arose, the stream dashed against that house, and could not shake it; because it was well built.

<sup>49</sup> But he that heareth and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream dashed, and it fell at once, and the ruin of that house was great.

## 7

<sup>1</sup> When he had ended all his discourse in the hearing of the people, he entered Capernaum.

<sup>2</sup> And a certain centurion's servant, who was dear to him, was sick, and about to die.

<sup>3</sup> And having heard about Jesus, he sent to him elders of the Jews, and besought him to come and save his servant.

<sup>4</sup> And they came to Jesus, and besought him earnestly, saying, He is worthy that thou shouldst do this for him;

<sup>5</sup> for he loveth our nation, and himself built the synagogue for us.

<sup>6</sup> And Jesus went with them. And when he was now not far from the house, the centurion sent friends, saying, Lord, trouble not thyself; for I am not worthy that thou shouldst come under my roof;

<sup>7</sup> on which account I did not think myself worthy to come to thee; but command with a word, and let my servant be healed.

<sup>8</sup> For even I am a man set under authority, having soldiers under me; and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

<sup>9</sup> And Jesus hearing this, wondered at him; and turning round said to the multitude that followed him, I say to you, Not even in Israel have I found such faith.

<sup>10</sup> And they who were sent, returning to the house, found the servant well.

<sup>11</sup> And it came to pass the day after, that he was going to a city called Nain; and many of his disciples were with him, and a great multitude.

<sup>12</sup> And as he came near the gate of the city, lo! there was carried out dead an only son of his mother, and she was a widow; and a great multitude from the city was with her.

<sup>13</sup> And when the Lord saw her, he was moved with compassion for her, and said to her, Weep not.

<sup>14</sup> And he came up, and touched the bier; and they who bore it stood still; and he said, Young man, I say to thee, Rise.

<sup>15</sup> And he that was dead sat up and began to speak; and he gave him to his mother.

<sup>16</sup> And fear seized on all, and they gave glory to God, saying, A great prophet hath risen up among us; and, God hath visited his people.

<sup>17</sup> And this report about him went forth in all Judaea, and in all the neighboring country.

<sup>18</sup> And the disciples of John told him all these things.

<sup>19</sup> And calling to him two of his disciples, John sent them to the Lord, saying, Art thou he that is to come, or are we to look for another?

<sup>20</sup> And the men came to him and said, John the Baptist hath sent us to thee, saying, Art thou he that is to come, or are we to look for another?

<sup>21</sup> In that hour he cured many of diseases, and plagues, and evil spirits, and to many who were blind he gave sight.

<sup>22</sup> And he answered and said to them, Go and tell John what ye have seen and heard; that the blind receive sight,

the lame walk, lepers are cleansed, the deaf hear, the dead are raised, to the poor good tidings are brought;

<sup>23</sup> and blessed is he, whoever shall find no occasion of stumbling in me.

<sup>24</sup> And when the messengers of John had departed, he began to say to the multitudes concerning John, What have ye gone out into the wilderness to see? the reeds shaken by the wind?

<sup>25</sup> But what have ye gone out to see? a man clothed in soft raiment? Lo! they who wear gorgeous apparel, and live luxuriously, are in kings' palaces.

<sup>26</sup> But what have ye gone out to see? A prophet? Yea, I say to you, and more than a prophet.

<sup>27</sup> This is he of whom it is written, "Lo! I send my messenger before thy face, who shall prepare thy way before thee."

<sup>28</sup> I say to you, Among those born of women there is no greater prophet than John; but he that is least in the kingdom of God is greater than he.

<sup>29</sup> And all the people when they heard him, and the publicans, acknowledged God as righteous by being baptized with the baptism of John.

<sup>30</sup> But the Pharisees and the lawyers rejected the purpose of God toward themselves, not being baptized by him.

<sup>31</sup> To what then shall I compare the men of this generation, and what are they like?

<sup>32</sup> They are like children sitting in the market-place, and calling one to another, saying, We piped to you, and ye did not dance; we sung a dirge, and ye did not weep.

<sup>33</sup> For John the Baptist hath come not eating bread, nor drinking wine; and ye say, He hath a demon.

<sup>34</sup> The Son of man hath come eating and drinking; and ye say, Behold, a glutton and a wine-bibber, a friend of publicans and sinners!

<sup>35</sup> But wisdom is acknowledged by all her children.

<sup>36</sup> And one of the Pharisees asked him to eat with him; and he went into the Pharisee's house, and reclined at the table.

<sup>37</sup> And lo! a woman who was in the city, a sinner, learning that he was at table in the Pharisee's house, brought an alabaster-bottle of ointment,

<sup>38</sup> and standing behind at his feet, weeping, began to wet his feet with tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.

39 And the Pharisee who had invited him, when he saw this, said within himself, This man, if he were a prophet, would know who, and what sort of woman, this is that toucheth him; for she is a sinner.

40 And Jesus answering said to him, Simon, I have somewhat to say to thee. And he saith, Teacher, say on.

41 A certain money-lender had two debtors; one owed five hundred denaries, and the other fifty.

42 When they had nothing to pay, he freely remitted the debt of both. Which of them, now, will love him the most?

43 Simon answering said, He, I suppose, to whom he remitted the most. And he said to him, Thou hast judged rightly.

44 And turning to the woman, he said to Simon, Seest thou this woman? I entered thy house, no water didst thou give me for my feet; but she wet my feet with tears, and wiped them with her hair.

45 No kiss didst thou give me; but she, from the time I came in, did not cease to kiss my feet.

46 My head with oil thou didst not anoint; but she anointed my feet with costly ointment.

47 Wherefore, I say to thee, her many sins have been forgiven; for she loved much; but he to whom little is forgiven loveth little.

48 And he said to her, Thy sins have been forgiven.

49 And those who were at table with him began to say within themselves, Who is this that even forgiveth sins?

50 But he said to the woman, Thy faith hath saved thee; go in peace.

## 8

1 And it came to pass afterward, that he journeyed through cities and villages, preaching and publishing the glad tidings of the kingdom of God; and the twelve were with him,

2 and certain women who had been cured of evil spirits and infirmities, Mary called Magdalene, out of whom had come seven demons,

3 and Joanna, the wife of Chuzas, Herod's steward, and Susanna, and many others, who afforded them aid from their substance.

4 And a great multitude collecting together, and people from the cities going out to him, he spoke by a parable:

5 A sower went forth to sow his seed; and as he sowed, some seeds fell by the way-side; and they were trodden down, and the birds of the air devoured them.

6 And others fell upon rocky ground; and when they had sprung up they withered away, because they had no moisture.

7 And others fell among thorns; and the thorns sprung up with them, and choked them.

8 And others fell upon good ground, and sprung up, and bore fruit, a hundred-fold. While saying these things, he cried aloud, He that hath ears to hear, let him hear.

9 And his disciples asked him what this parable meant.

10 And he said, To you it hath been given to know the mysteries of the kingdom of God; but to others [[these things are spoken]] in parables; that while seeing they may not see, and while hearing they may not understand.

11 Now the meaning of the parable is this. The seed is the word of God.

12 Those by the way-side are they that hear; then cometh the Devil and taketh away the word from their heart, that they may not believe and be saved.

13 Those on the rocky ground are they who, when they hear, receive the word with joy; and these have no root; and for a while they believe, and in time of temptation fall away.

14 And those seeds which fell among the thorns, these are they who, when they have heard, go away and are choked with the cares and riches and pleasures of life, and bring no fruit to perfection.

15 But the seeds on the good ground, these are they who in an honest and good heart, when they have heard the word, hold it fast, and bear fruit with constancy.

16 And no one having lighted a lamp, covereth it with a vessel, or putteth it under a bed; but setteth it on a lampstand, that those who come in may see the light.

17 For nothing is secret, that will not be made manifest; nor hidden, that will not be known, and come to light.

18 Take heed therefore how ye hear; for whoever hath, to him will be given; and whoever hath not, from him will be taken even what he seemeth to have.

19 And his mother and his brothers came where he was, and could not get to him on account of the crowd.

20 And word was brought to him, Thy mother and thy brothers stand without, desiring to see thee.

21 And he answering said to them, My mother and my brothers are these, who hear the word of God, and do it.

22 Now it came to pass on a certain day, that he went into a boat with his disciples, and said to them, Let us go over to the other side of the lake; and they put off.



<sup>23</sup> But as they were sailing, he fell asleep. And there came down a storm of wind on the lake, and they were filling with water, and were in jeopardy.

<sup>24</sup> And they came and awoke him, saying, Master, master, we are perishing! And he rose, and rebuked the wind, and the surging of the water; and they ceased, and there was a calm.

<sup>25</sup> And he said to them, Where is your faith? And they were afraid, and wondered, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

<sup>26</sup> And they sailed to the country of the Gergesenes, which is over against Galilee.

<sup>27</sup> And when he had landed, there met him a certain man out of the city who had demons, and for a long time had worn no clothes, and abode not in a house, but in the tombs.

<sup>28</sup> And seeing Jesus, he cried out, and fell down before him, and said with a loud voice, What have I to do with thee, Jesus, Son of the most high God? I beseech thee, do not torment me.

<sup>29</sup> For he was about to command the unclean spirit to come out of the man; for it had possessed him for a long time, and he had been kept bound and secured with chains and fetters; and bursting the bands, he had been driven by the demon into the wilderness.

<sup>30</sup> And Jesus asked him, saying, What is thy name? And he said, Legion; because many demons had entered into him.

<sup>31</sup> And they besought him not to command them to go away into the abyss.

<sup>32</sup> Now there was there a herd of many swine feeding on the mountain; and they besought him to permit them to go into them. And he permitted them.

<sup>33</sup> And the demons coming out of the man went into the swine; and the herd rushed down the steep into the lake, and were drowned.

<sup>34</sup> And the herdsmen, seeing what was done, fled, and told the news in the city and in the country.

<sup>35</sup> And they went out to see what had been done. And they came to Jesus and found the man from whom the demons had gone out sitting, clothed, and in his right mind, at the feet of Jesus; and they were afraid.

<sup>36</sup> And they who had seen it told them how he that was possessed by demons was made well.

<sup>37</sup> And the whole multitude in the surrounding country of the Gergesenes besought him to depart from them; for they were seized with great fear. And he went on board a boat

and returned.

<sup>38</sup> And the man out of whom the demons had gone besought him that he might be with him. But he sent him away, saying,

<sup>39</sup> Return to thy house, and tell what great things God hath done for thee. And he went and published through the whole city what great things Jesus had done for him.

<sup>40</sup> And it came to pass when Jesus returned, that the multitude welcomed him; for they were all waiting for him.

<sup>41</sup> And lo! there came a man, named Jairus, and he was a ruler of the synagogue; and falling at the feet of Jesus, he besought him to come into his house;

<sup>42</sup> for he had an only daughter, about twelve years of age, and she was dying. And as he went, the multitudes thronged him.

<sup>43</sup> And a woman who had had an issue of blood twelve years, and had spent all her living upon physicians, and could not be cured by any one,

<sup>44</sup> came up behind and touched the fringe of his garment; and immediately her issue of blood ceased.

<sup>45</sup> And Jesus said, Who touched me? And when all denied it, Peter and those with him said, Master, the multitudes are thronging thee, and pressing against thee.

<sup>46</sup> But Jesus said, Some one touched me; for I perceived that power went out from me.

<sup>47</sup> And the woman, seeing that she was discovered, came trembling, and falling down before him declared before all the people for what cause she had touched him, and how she was cured immediately.

<sup>48</sup> And he said to her, Daughter, thy faith hath made thee well; go in peace.

<sup>49</sup> While he was yet speaking, there cometh one from the house of the ruler of the synagogue, saying, Thy daughter is dead; trouble not the Teacher any further.

<sup>50</sup> But Jesus hearing this, answered him, Fear not; only believe, and she will be made well.

<sup>51</sup> And going into the house, he suffered no one to go in with him but Peter and John and James, and the father of the maiden, and the mother.

<sup>52</sup> And all were weeping, and lamenting for her. But he said, Weep not; she is not dead, but sleeping.

<sup>53</sup> And they laughed him to scorn, knowing that she was dead.

<sup>54</sup> But he took hold of her hand, and called aloud, saying, Maiden, arise!

<sup>55</sup> And her spirit returned, and she immediately arose. And he ordered food to be given to her.

<sup>56</sup> And her parents were amazed. But he charged them to tell no one what had been done.

## 9

<sup>1</sup> And he called together the twelve, and gave them power and authority over all demons, and to cure diseases.

<sup>2</sup> And he sent them out to proclaim the kingdom of God, and to heal.

<sup>3</sup> And he said to them, Take nothing for the journey, neither a staff, nor a bag, nor bread, nor money, nor have two coats apiece.

<sup>4</sup> And into whatever house ye enter, there abide, and from it take your departure.

<sup>5</sup> And whoever shall not receive you, shake off, when ye leave that city, even the dust from your feet as a testimony against them.

<sup>6</sup> And they departed, and went through the towns publishing the glad tidings, and performing cures everywhere.

<sup>7</sup> And Herod the tetrarch heard of all that was taking place, and was perplexed; because it was said by some that John had risen from the dead;

<sup>8</sup> and by some, that Elijah had appeared; and by others, that one of the old prophets had risen.

<sup>9</sup> But Herod said, John I beheaded; but who is this, about whom I hear such things? And he sought to see him.

<sup>10</sup> And the apostles returned and told him what they had done; and taking them with him, he withdrew privately to a city called Bethsaida.

<sup>11</sup> But the multitudes, when they knew it, followed him; and he welcomed them, and spoke to them about the kingdom of God, and healed those who had need of healing.

<sup>12</sup> And when the day began to decline, the twelve came and said to him, Send the multitude away, that they may go into the villages around, and the open country, and lodge, and get food; for we are here in a desert place.

<sup>13</sup> But he said to them, Do ye give them food. And they said, We have not more than five loaves and two fishes, unless we ourselves should go and buy food for all these people.

<sup>14</sup> They were about five thousand men. And he said to his disciples, Make them lie down in companies of fifty.

<sup>15</sup> And they did so, and made them all lie down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and broke and gave them to the disciples to set before the multitude.

17 And they ate, and were all filled; and what remained to them of fragments was taken up, twelve baskets.

18 And it came to pass as he was in a private place praying, that his disciples were with him; and he asked them, saying, Who do the multitudes say that I am?

19 And they answering said, John the Baptist; and others, Elijah; and others, that one of the old prophets hath risen.

20 And he said to them, But who do ye say that I am? And Peter answering said, The Christ of God.

21 But he strictly charged them, and commanded them to tell this to no one;

22 saying, The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be put to death, and rise again on the third day.

23 And he said to all, If any one chooseth to come after me, let him deny himself and take up his cross daily, and follow me.

24 For whoever chooseth to save his life, will lose it; and whoever loseth his life for my sake, he will save it.

25 For what is a man profited, if he gain the whole world, and lose or forfeit himself?

26 For whoever shall be ashamed of me and of my words, of him will the Son of man be ashamed, when he cometh in his glory, and that of his Father, and of the holy angels.

27 And I tell you in truth, that there are some of those standing here who will not taste of death, till they have seen the kingdom of God.

28 And it came to pass about eight days after this discourse, that he took with him Peter and John and James, and went up into the mountain to pray.

29 And while he was praying, the appearance of his countenance was changed, and his raiment became white and glistening.

30 And lo! two men were talking with him, who were Moses and Elijah;

31 who appeared in glory, and spoke of his departure which he was about to fulfill in Jerusalem.

32 But Peter and those who were with him were weighed down with sleep. But when they awoke, they saw his glory, and the two men that stood with him.

33 And it came to pass as they were parting from him, that Peter said to Jesus, Master, it is good for us to be here; and

let us make three tents, one for thee, and one for Moses, and one for Elijah;—not knowing what he said.

<sup>34</sup> But as he was saying this, there came a cloud and overshadowed them; and they were afraid as they entered the cloud.

<sup>35</sup> And there came a voice out of the cloud, saying, "This is my chosen Son; hear him."

<sup>36</sup> And when the voice had come, Jesus was found alone. And they kept it secret, and told no one in those days anything of what they had seen.

<sup>37</sup> And it came to pass that on the next day, when they had come down from the mountain, a great multitude met him.

<sup>38</sup> And lo! a man from the multitude cried out, saying, Teacher, I beseech thee, look upon my son, for he is my only child;

<sup>39</sup> and lo! a spirit seizeth him, and suddenly crieth out, and convulseth him so that he foameth, and it departeth from him hardly, taking away all his strength.

<sup>40</sup> And I besought thy disciples to cast it out, and they could not.

<sup>41</sup> And Jesus answering said, O unbelieving and perverse generation, how long shall I be with you, and bear with you? Bring thy son hither.

<sup>42</sup> And while he was yet coming, the demon threw him down, and convulsed him. But Jesus rebuked the unclean spirit, and healed the child, and delivered him to his father.

<sup>43</sup> And they were all amazed at the mighty power of God. But while they were all wondering at all the things which he did, he said to his disciples,

<sup>44</sup> As for you, let these words sink into your ears; for the Son of man is about to be delivered up into the hands of men.

<sup>45</sup> But they knew not the meaning of these words, and it was hidden from them, that they might not perceive it; and they were afraid to ask him about these words.

<sup>46</sup> And there arose a reasoning among them, which of them was greatest.

<sup>47</sup> And Jesus knowing the reasoning of their heart, took a child and set him by his side,

<sup>48</sup> and said to them, Whoever receiveth this child in my name, receiveth me; and whoever receiveth me, receiveth him who sent me. For he that is least among you all, he is great.

<sup>49</sup> And John answering said, Master, we saw one casting out demons in thy name, and we forbade him, because he doth not follow in our company.

50 But Jesus said to him, Forbid him not; for he that is not against you is for you.

51 And it came to pass, when the time was near for his being received up, that he himself steadily set his face to go to Jerusalem.

52 And he sent messengers before him; and they went and entered a city of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as if he were going to Jerusalem.

54 And the disciples James and John, on seeing it, said, Lord, wilt thou have us bid fire come down from heaven, and consume them?

55 But he turned and rebuked them.

56 And they went to another village.

57 And as they were traveling on the way, one said to him, I will follow thee wherever thou goest.

58 And Jesus said to him, The foxes have holes, and the birds of the air have lodging-places; but the Son of man hath not where to lay his head.

59 And he said to another, Follow me. But he said, Suffer me first to go and bury my father.

60 And he said to him, Let the dead bury their own dead; but go thou and carry the tidings of the kingdom of God.

61 And another also said, I will follow thee, Lord; but first let me bid farewell to those who are in my house.

62 And Jesus said to him, No one who looketh back after putting his hand to the plough is fit for the kingdom of God.

## 10

1 After these things, the Lord appointed also seventy others, and sent them two and two before him into every city and place where he himself was about to come.

2 And he said to them, The harvest is great, but the laborers are few. Pray therefore the Lord of the harvest to send forth laborers for his harvest.

3 Go forth; lo! I send you as lambs into the midst of wolves.

4 Carry no purse, no bag, no sandals; salute no one by the way.

5 And into whatever house ye enter, first say, Peace be to this house.

6 And if a son of peace be there, your peace shall rest upon it; if not, it shall return to you.

7 And abide in the same house, eating and drinking such things as they give; for the laborer is worthy of his wages. Do not go from house to house.

<sup>8</sup> And into whatever city ye enter, and they receive you, eat what is set before you,

<sup>9</sup> and heal the sick that are therein, and say to them, The kingdom of God hath come near to you.

<sup>10</sup> But into whatever city ye enter, and they receive you not, go out into its streets and say,

<sup>11</sup> Even the dust of your city that cleaveth to our feet we wipe off to you; but know this, that the kingdom of God hath come near.

<sup>12</sup> And I tell you, that it will be more tolerable in that day for Sodom, than for that city.

<sup>13</sup> Woe to thee, Chorazin! woe to thee, Bethsaida! for if the miracles that were done in you had been done in Tyre and Sidon, they would long ago have repented, sitting in sackcloth and ashes.

<sup>14</sup> But it will be more tolerable for Tyre and Sidon in the judgment, than for you.

<sup>15</sup> And thou, Capernaum! shalt thou be exalted to heaven? thou shalt be brought down to the underworld.

<sup>16</sup> He that hearkeneth to you, hearkeneth to me; and he that rejecteth you, rejecteth me; but he that rejecteth me, rejecteth him that sent me.

<sup>17</sup> And the seventy returned with joy, saying, Lord, even the demons are subject to us in thy name.

<sup>18</sup> And he said to them, I saw Satan fall from heaven like lightning.

<sup>19</sup> Lo! I have given you power to tread on serpents and scorpions, and over all the might of the enemy; and nothing shall by any means hurt you.

<sup>20</sup> Yet rejoice not in this, that the spirits are subject to you; but rejoice that your names have been written in heaven.

<sup>21</sup> In that hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that, though thou didst hide these things from the wise and discerning, thou didst reveal them to babes. Yea, Father, for so it seemed good in thy sight. And turning to the disciples he said,

<sup>22</sup> All things were delivered to me by my Father; and no one knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom it is the will of the Son to reveal him.

<sup>23</sup> And turning to the disciples, he said privately, Blessed are the eyes which see the things that ye are seeing.

<sup>24</sup> For I tell you that many prophets and kings desired to see the things which ye are seeing, and saw them not; and to hear the things which ye are hearing, and heard them not.

25 And lo! a certain lawyer stood up to try him, saying, Teacher, what shall I do to inherit everlasting life?

26 And he said to him, What is written in the Law? How readest thou?

27 And he answering said "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

28 And he said to him, Thou hast answered rightly; do this, and thou shalt live.

29 But he, wishing to justify himself, said to Jesus, And who is my neighbor?

30 Jesus answering said, A certain man was going down from Jerusalem to Jericho, and fell among robbers; who after stripping him of his raiment, and wounding him, departed, leaving him half dead.

31 And by chance a certain priest was going down on that road; and when he saw him, he passed by on the other side.

32 And in like manner also a Levite, having arrived at the place, came and saw, and passed by on the other side.

33 But a certain Samaritan, as he was journeying, came where he was, and when he saw him, had compassion,

34 and went to him, and bound up his wounds, pouring on oil and wine, and setting him on his own beast, brought him to an inn, and took care of him.

35 And the next day, he took out two denaries and gave them to the host, and said, Take care of him; and whatever thou spendest more, I, when I come back, will repay thee.

36 Which of these three, dost thou think, was neighbor to him that fell among the robbers?

37 And he said, He that took pity on him. Then said Jesus to him, Go, and do thou likewise.

38 And it came to pass, as they journeyed, that he entered into a certain village; and a certain woman, named Martha, received him into her house.

39 And she had a sister called Mary, who sat down at the feet of the Lord, and listened to his word.

40 But Martha was cumbered about much serving; and she came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Tell her therefore to help me.

41 But the Lord answering said to her, Martha, Martha, thou art anxious and troubled about many things.

42 But one thing is needful. For Mary hath chosen the good part, which shall not be taken away from her.



**11**

<sup>1</sup> And it came to pass, as he was in a certain place praying, that when he ceased one of his disciples said to him, Lord, teach us to pray, as John taught his disciples.

<sup>2</sup> And he said to them, When ye pray, say, Father, hallowed be thy name; thy kingdom come;

<sup>3</sup> give us day by day our daily bread;

<sup>4</sup> and forgive us our sins, for even we ourselves forgive every one that is indebted to us; and lead us not into temptation.

<sup>5</sup> And he said to them, Which of you shall have a friend, and shall go to him at midnight, and say to him Friend, lend me three loaves;

<sup>6</sup> for a friend of mine hath come to me from a journey, and I have nothing to set before him?

<sup>7</sup> And he from within shall answer and say, Trouble me not; the door is now shut, and I and my children are in bed; I cannot rise and give thee.

<sup>8</sup> I say to you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

<sup>9</sup> And I say to you, Ask, and it will be given you; seek, and ye will find; knock, and the door will be opened to you.

<sup>10</sup> For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, the door will be opened.

<sup>11</sup> And what father is there, among you, who, if his son ask for bread, will give him a stone? or if he ask for a fish, will instead of a fish give him a serpent?

<sup>12</sup> or, if he ask for an egg, will give him a scorpion?

<sup>13</sup> If ye then, though evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!

<sup>14</sup> And he was casting out a demon, and it was dumb; and it came to pass, when the demon had gone out, that the dumb man spoke. And the multitudes wondered.

<sup>15</sup> But some of them said, He casteth out the demons through Beelzebul, the prince of the demons;

<sup>16</sup> and others, to make trial of him, asked of him a sign from heaven.

<sup>17</sup> But he, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation; and house divided against house falleth.

<sup>18</sup> And if Satan also be divided against himself, how shall his kingdom stand? For ye say that I cast out the demons through Beelzebul.

19 But if I cast out the demons through Beelzebul, through whom do your sons cast them out? Therefore shall they be judges of you.

20 But if I cast out the demons through the finger of God, then hath the kingdom of God already come to you.

21 When a strong man armed guardeth his palace, his goods are in peace;

22 but when one stronger than he cometh upon him and overcometh him, he taketh from him his whole armor wherein he trusted, and divideth his spoils.

23 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

24 When the unclean spirit is gone out from a man, it goeth through dry places, seeking rest; and finding none, it saith, I will return to my house whence I came out.

25 And on coming, it findeth it swept and put in order.

26 Then it goeth, and taketh with it seven other spirits more wicked than itself, and they enter in, and dwell there; and the last state of that man becometh worse than the first.

27 And it came to pass, as he was saying these things, that a certain woman lifted up her voice from the crowd, and said to him, Blessed is the womb that bore thee, and the breasts from which thou drewest nourishment.

28 But he said, Blessed rather are they that hear the word of God and keep it.

29 And when the crowds were thronging about him, he began to say, This generation is a wicked generation; it seeketh a sign; and no sign will be given it, but the sign of Jonah.

30 For as Jonah was a sign to the Ninevites, so will also the Son of man be to this generation.

31 The queen of the south will rise up in the judgment with the men of this generation, and will condemn them; for she came from the ends of the earth to hear the wisdom of Solomon; and lo! something more than Solomon is here.

32 The men of Nineveh will stand up in the judgment with this generation, and will condemn it; for they repented at the preaching of Jonah; and lo! something more than Jonah is here.

33 No one when he has lighted a lamp, puts it into a secret place, or under the bushel, but on the lamp-stand, that they who come in may see the light.

34 The lamp of the body is thine eye. When thine eye is clear, thy whole body also is in the light; but when it is disordered, thy body also is in darkness.

<sup>35</sup> Take heed therefore, that the light which is within thee be not darkness.

<sup>36</sup> If then thy whole body is enlightened, having no part dark, the whole will be as fully enlightened, as when a lamp with its bright shining giveth thee light.

<sup>37</sup> And when he had done speaking, a Pharisee asked him to dine with him. And he went in and reclined at the table.

<sup>38</sup> And the Pharisee, seeing it, wondered that he did not bathe before dinner.

<sup>39</sup> But the Lord said to him, Now ye Pharisees cleanse the outside of the cup and the platter; but your inside is full of rapacity and wickedness.

<sup>40</sup> Fools, did not he who made the outside, make the inside also?

<sup>41</sup> But give what they contain in alms, and lo! all is clean to you.

<sup>42</sup> But woe to you Pharisees! for ye pay tithes of the mint, and the rue, and every herb; and pass by justice and the love of God. These ought ye to have done, and not to leave those undone.

<sup>43</sup> Woe to you Pharisees! for ye love the chief seats in the synagogues, and salutations in the markets.

<sup>44</sup> Woe to you, for ye are as tombs which are unseen, and men walking over them know it not.

<sup>45</sup> And one of the lawyers answering saith to him, Teacher, in saying these things, thou revilest us also.

<sup>46</sup> And he said, To you lawyers also, woe! for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

<sup>47</sup> Woe to you! for ye build the tombs of the prophets, and your fathers killed them.

<sup>48</sup> So then ye bear witness to and approve the deeds of your fathers; for they indeed killed them, and ye are building [[their tombs]].

<sup>49</sup> Therefore the wisdom of God also said, I will send them prophets and apostles, and some of them they will kill and persecute;

<sup>50</sup> that the blood of all the prophets, which hath been shed from the foundation of the world, may be required of this generation;

<sup>51</sup> from the blood of Abel to the blood of Zechariah, who was slain between the altar and the temple. Yea, I tell you, it will be required of this generation.

<sup>52</sup> Woe to you lawyers! because ye have taken away the key of knowledge; ye have not entered yourselves, and those who were entering ye have hindered.

<sup>53</sup> And as he came out thence, the scribes and the Pharisees began to be very spiteful, and to press him to speak off hand about many things,

<sup>54</sup> lying in wait to catch something out of his mouth.

## 12

<sup>1</sup> In the mean time, when the multitude was gathered together in myriads, so that they trod one upon another, he began to say to his disciples first, Beware of the leaven of the Pharisees, which is hypocrisy.

<sup>2</sup> But there is nothing covered, that will not be revealed; and hid, that will not be known.

<sup>3</sup> Therefore, whatever ye have said in darkness, will be heard in the light; and what ye have spoken in the ear in closets, will be proclaimed upon the house-tops.

<sup>4</sup> And I say to you my friends, Fear not those who kill the body, and after this can do nothing more.

<sup>5</sup> But I will warn you whom to fear; fear him who after he hath killed hath power to cast into hell; yea, I say to you, fear him.

<sup>6</sup> Are not five sparrows sold for two pennies? and not one of them is forgotten before God.

<sup>7</sup> But even the hairs of your head are all numbered. Fear not: ye are of more value than many sparrows.

<sup>8</sup> And I say to you, Every one that acknowledgeth me before men, him will the Son of man also acknowledge before the angels of God.

<sup>9</sup> But he that hath denied me before men, shall be denied before the angels of God.

<sup>10</sup> And every one that shall speak a word against the Son of man, it will be forgiven him; but to him that hath blasphemed against the Holy Spirit, it will not be forgiven.

<sup>11</sup> And when they bring you to the synagogues and the magistrates and the authorities, be not anxious as to how or what ye shall answer, or what ye shall say;

<sup>12</sup> for the Holy Spirit will teach you in that very hour what ye ought to say.

<sup>13</sup> And one from the multitude said to him, Teacher, bid my brother divide the inheritance with me.

<sup>14</sup> But he said to him, Man, who made me a judge or a divider over you?

<sup>15</sup> And he said to them, Take heed and beware of all covetousness; for even when one hath great abundance, his life doth not depend upon his possessions.

<sup>16</sup> And he spoke a parable to them, saying, The ground of a certain rich man brought forth plentifully.

17 And he thought within himself, saying, What shall I do? for I have not where to store my crops.

18 And he said, This will I do; I will pull down my barns, and build greater; and there will I store all my crops and my goods;

19 and I will say to my soul, Soul, thou hast many goods laid up for many years; take thine ease, eat, drink, be merry.

20 But God said to him, Fool! this night will thy soul be required of thee; and whose will those things be which thou hast laid up?

21 So is he that layeth up treasure for himself, and is not rich towards God.

22 And he said to his disciples, Therefore I say to you, Be not anxious for the life, what ye shall eat; nor for the body, what ye shall put on.

23 The life is more than its food, and the body than its raiment.

24 Consider the ravens, that they neither sow nor reap; which have neither store-house, nor barn; and God feedeth them. Of how much greater value are ye than the birds!

25 And who of you can by anxious thought add a cubit to his life?

26 If then ye cannot do even that which is least, why are ye anxious about the rest?

27 Consider the lilies, that they neither spin nor weave; and yet I say to you, Not even Solomon in all his glory was arrayed like one of these.

28 But if God so clothes the herbage in the field, which is to-day, and tomorrow is cast into an oven, how much more will he clothe you, O ye of little faith!

29 And seek not ye what ye shall eat, and what ye shall drink; and be not of a doubtful mind.

30 For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things.

31 But rather seek his kingdom, and these things will also be given you.

32 Fear not, little flock! for it is your Father's good pleasure to give you the kingdom.

33 Sell what ye have, and give alms. Make for yourselves purses which wax not old, treasure in the heavens that faileth not, where no thief approacheth, nor moth destroyeth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and your lamps burning;

36 and be yourselves like men waiting for the return of their lord from the wedding; that when he cometh and knocketh, they may open to him immediately.

37 Happy are those servants, whom their lord when he cometh shall find watching; truly do I say to you, that he will gird himself, and place them at table, and will come and wait on them.

38 And if in the second, or if in the third watch, he cometh and findeth them thus, happy are they.

39 And be sure of this, that if the master of the house had known at what hour the thief was coming, he would not have suffered his house to be broken through.

40 Be ye also ready; for at an hour when ye think not the Son of man cometh.

41 And Peter said to him, Lord, dost thou speak this parable to us, or also to all?

42 And the Lord said, Who then is the faithful, the wise steward, whom his lord will place over his household, to give the portion of food in due season?

43 Happy is that servant whom his lord, when he cometh, shall find so doing.

44 I say to you in truth, that he will place him in charge of all his substance.

45 But if that servant say in his heart, My lord is long in coming; and begin to beat the men-servants and maid-servants, and to eat and drink and be drunken,

46 the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him asunder, and appoint him his portion with the unfaithful.

47 And that servant who knew his lord's will, and did not make ready, nor do according to his will, will be beaten with many stripes;

48 but he that knew not and did things worthy of stripes, will be beaten with few. And from every one to whom much hath been given, will much be required; and to whom much hath been entrusted, of him will the more be demanded.

49 I came to cast fire upon the earth; and what do I wish, if it hath been already kindled?

50 But I have a baptism to be baptized with; and how is my soul troubled, till it be accomplished!

51 Think ye that I came to give peace in the earth? I tell you, nay, but rather division.

52 For from this time forth five in one house will be divided, three against two, and two against three.

53 They will be divided, father against son, and son against

father; mother against daughter, and daughter against mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

<sup>54</sup> And he said also to the multitudes, When ye see a cloud rising in the west, ye say at once, A shower is coming; and it is so;

<sup>55</sup> and when ye perceive the south wind blowing, ye say, It will be hot; and it cometh to pass.

<sup>56</sup> Hypocrites! ye know how to judge of the face of the earth and the sky; but how is it that ye know not how to judge of this time

<sup>57</sup> And why even of yourselves do ye not judge what is right?

<sup>58</sup> When thou art going with thine adversary at law to the magistrate, take pains, while on the way, to be released by him; lest he drag thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

<sup>59</sup> I tell thee, Thou wilt not come out thence, till thou hast paid the very last mite.

## 13

<sup>1</sup> There were present also at the same time some who told him of the Galilaeans, whose blood Pilate mingled with their sacrifices.

<sup>2</sup> And he answering said to them, Do ye think that these Galilaeans were sinners above all the Galilaeans, because they have suffered such things?

<sup>3</sup> I tell you, nay; but unless ye repent, ye will all in like manner perish.

<sup>4</sup> Or those eighteen, on whom the tower in Siloam fell, and slew them, think ye that they were offenders above all the men that dwell in Jerusalem?

<sup>5</sup> I tell you, nay; but unless ye repent, ye will all in like manner perish.

<sup>6</sup> He spoke also this parable: A certain man had a fig-tree planted in his vineyard; and he came seeking fruit thereon, and found none.

<sup>7</sup> Then said he to the vine-dresser, Lo! three years I have come seeking fruit on this fig-tree, and have found none; cut it down; why cumbereth it the ground?

<sup>8</sup> And he answering saith to him, Lord, let it alone this year also; till I shall dig about it, and dung it;

<sup>9</sup> and if it bear fruit hereafter, well; but if not, thou shalt cut it down.

<sup>10</sup> And he was teaching in one of the synagogues on the sabbath.

11 And lo! there was a woman who had had a spirit of infirmity eighteen years; and she was bent together, and wholly unable to lift herself up.

12 And Jesus, seeing her, called to her, and said to her, Woman, thou art set free from thy infirmity.

13 And he laid his hands on her; and immediately she stood upright, and gave glory to God.

14 But the ruler of the synagogue answering, being filled with indignation because Jesus had performed a cure on the sabbath, said to the multitude, There are six days in which it is proper to work; on those therefore come and be cured, and not on the sabbath-day.

15 But the Lord answered him and said, Hypocrites, doth not each of you on the sabbath loose his ox or his ass from the stall, and lead him away and water him?

16 And ought not this woman, a daughter of Abraham, whom Satan hath bound, lo! for eighteen years, to be loosed from this bond on the sabbath-day?

17 And on his speaking thus, all his adversaries were ashamed; and all the multitude rejoiced for all the glorious things that were done by him.

18 He said therefore, To what is the kingdom of God like? and to what shall I compare it?

19 It is like a grain of mustard, which a man took, and cast into his garden; and it grew, and became a tree, and the birds of the air lodged in its branches.

20 And again he said, To what shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying towards Jerusalem.

23 And one said to him, Lord, are there few that are to be saved? And he said to them,

24 Strive to enter in through the narrow door; for many, I say to you, will seek to enter in, and will not be able.

25 When once the master of the house shall have risen, and shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us, and he answering shall say to you, I know not whence ye are;

26 then will ye begin to say, We ate and drank in thy presence, and thou didst teach in our streets.

27 And he will say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity.

28 There will be wailing and gnashing of teeth there, when ye see Abraham and Isaac and Jacob and all the prophets



in the kingdom of God, and yourselves thrust out.

<sup>29</sup> And from the east and the west and the north and the south will men come, and take their places at table in the kingdom of God.

<sup>30</sup> And lo! there are last who will be first, and there are first who will be last.

<sup>31</sup> In the same hour there came certain Pharisees, saying to him, Depart, and go hence; for Herod designeth to kill thee.

<sup>32</sup> And he said to them, Go, tell that fox, Lo! I cast out demons and perform cures to-day and to-morrow, and on the third day I make an end.

<sup>33</sup> But to-day and to-morrow and the next day I must go on; for it cannot be that a prophet should perish out of Jerusalem.

<sup>34</sup> Jerusalem! Jerusalem! that killeth the prophets, and stoneth those who are sent to her! How often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not!

<sup>35</sup> Lo! your house is abandoned to you. I declare to you, Ye will not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

## 14

<sup>1</sup> And it came to pass, when he had come into the house of one of the chief men of the Pharisees on the sabbath to eat bread, that they were watching him.

<sup>2</sup> And lo! there was a certain man before him, who had the dropsy.

<sup>3</sup> And Jesus answering spoke to the lawyers and Pharisees, saying, Is it lawful to cure on the sabbath, or not?

<sup>4</sup> But they were silent. And taking hold of him, he cured him, and sent him away.

<sup>5</sup> And he answered them and said, Who is there of you, who, if his son or his ox fall into a pit, will not immediately pull him out on the sabbath-day?

<sup>6</sup> And they could make no answer to this.

<sup>7</sup> And he spoke a parable to those who were invited, when he observed how they chose out the highest places at the table, saying to them,

<sup>8</sup> When thou art invited by any one to a wedding, do not take the highest place, lest one more honorable than thou may have been invited by him;

<sup>9</sup> and he who invited thee and him come and say to thee, Give place to this man; and then thou wilt begin with shame to take the lowest place.

10 But when thou art invited, go and recline in the lowest place, that when he who invited thee cometh, he may say to thee, Friend, go up higher. Then wilt thou have honor in the presence of all who are at table with thee.

11 For every one that exalteth himself will be humbled; and he that humbleth himself will be exalted.

12 And he said also to him who invited him, When thou makest a dinner or a supper, do not invite thy friends, nor thy brothers, nor thy kinsmen, nor rich neighbors; lest they too invite thee in return, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind;

14 and thou shalt be blessed, because they cannot recompense thee; but thou shalt be recompensed at the resurrection of the righteous.

15 And one of those who were at table with him, hearing this, said to him, Blessed is he who shall eat bread in the kingdom of God.

16 And he said to him, A certain man made a great supper, and invited many.

17 And at the hour of supper he sent his servant to say to those who had been invited, Come, for things are now ready.

18 And all with one accord began to excuse themselves. The first said to him, I have bought a piece of land, and must needs go out and see it; I pray that I may be excused.

19 And another said, I have bought five yoke of oxen, and am going out to try them; I pray that I may be excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 And the servant came, and reported these things to his lord. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, the blind, and the lame.

22 And the servant said, Lord, what thou didst command hath been done, and yet there is room.

23 And the lord said to the servant, Go out into the highways and hedges, and constrain them to come in, that my house may be filled.

24 For I say to you, that none of those men who were invited shall taste of my supper.

25 And great multitudes were going with him; and he turned and said to them,

26 If any one cometh to me, and hateth not his father and mother and wife and children and brothers and sisters, yea,

and his own life also, he cannot be my disciple.

<sup>27</sup> Whoever doth not bear his own cross and follow me, cannot be my disciple.

<sup>28</sup> For which of you, intending to build a tower, doth not sit down first and count the cost, whether he hath the means to finish it?

<sup>29</sup> lest haply when he hath laid a foundation, and is not able to finish, all that behold begin to make sport of him,

<sup>30</sup> saying, This man began to build, and was not able to finish.

<sup>31</sup> Or what king, setting out to give battle to another king, will not first sit down and consider whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

<sup>32</sup> Else, while the other is yet a great way off, he sendeth an embassy, and asketh conditions of peace.

<sup>33</sup> So likewise, whoever of you doth not forsake all that he hath, cannot be my disciple.

<sup>34</sup> Salt then is good; but if the salt itself have lost its savor, wherewith shall it be seasoned?

<sup>35</sup> It is fit neither for the land, nor for the dunghill; men cast it out. He that hath ears, let him hear.

## 15

<sup>1</sup> And all the publicans and the sinners were drawing near to him, to hear him.

<sup>2</sup> And the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

<sup>3</sup> And he spoke to them this parable, saying,

<sup>4</sup> What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety-nine in the wilderness, and go after that which is lost, until he findeth it?

<sup>5</sup> And when he hath found it, he layeth it on his shoulders, rejoicing.

<sup>6</sup> And when he hath come home, he calleth together his friends and neighbors, saying to them, Rejoice with me, for I have found my sheep which was lost.

<sup>7</sup> I say to you, that in like manner there will be joy in heaven over one sinner that repenteth, more than over ninety-nine righteous men who have no need of repentance.

<sup>8</sup> Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and search carefully till she findeth it?

<sup>9</sup> And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me; for I have found the piece which I lost.

10 I say to you, that thus there is joy in the presence of the angels of God over one sinner that repenteth.

11 He said also, A certain man had two sons.

12 And the younger of them said to his father, Father, give me the portion of the property that falleth to me. And he divided to them his living.

13 And not many days after, the younger son gathered all together, and went abroad into a far country; and there wasted his substance in riotous living.

14 And when he had spent all, there arose a great famine in that country; and he began to be in want.

15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

16 And he longed to fill himself with the husks that the swine ate; and no one gave to him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!

18 I will arise and go to my father, and will say to him, Father, I have sinned against Heaven and before thee;

19 I am no longer worthy to be called thy son; make me as one of thy hired servants.

20 And he arose, and went to his father. But when he was yet a great way off, his father saw him, and was moved with compassion, and ran and fell on his neck, and kissed him.

21 And the son said to him, Father, I have sinned against Heaven and before thee; I am no longer worthy to be called thy son.

22 But the father said to his servants, Bring out the best robe, and put it on him, and put a ring on his hand, and sandals on his feet.

23 And bring the fatted calf; kill it, and let us eat and make merry.

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to make merry.

25 Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing.

26 And calling one of the servants, he inquired what these things meant.

27 And he said to him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 But he was angry, and would not go in; and his father came out, and entreated him.

29 And he answering said to his father, Lo! for so many years have I served thee, and never transgressed thy

command; and yet to me thou never gavest a kid, that I might make merry with my friends.

<sup>30</sup> But as soon as this thy son came, who devoured thy living with harlots, thou didst kill for him the fatted calf.

<sup>31</sup> And he said to him, Son, thou art ever with me, and all that I have is thine.

<sup>32</sup> It was meet that we should make merry and be glad; for this thy brother was dead, and is alive again; he was lost, and is found.

## 16

<sup>1</sup> And he said also to the disciples, There was a certain rich man, who had a steward; and the same was accused to him as wasting his goods.

<sup>2</sup> And he called him, and said to him, What is this that I hear of thee? Give an account of thy stewardship; for thou canst be no longer steward.

<sup>3</sup> Then the steward said within himself, What shall I do, now that my lord taketh away from me the stewardship? I cannot dig, I am ashamed to beg.

<sup>4</sup> I am resolved what to do, that, when I am put out of the stewardship, I may be received into their houses.

<sup>5</sup> So he called to him every one of his lord's debtors, and said to the first, How much dost thou owe my lord?

<sup>6</sup> And he said, A hundred measures of oil. And he said to him, Take thy bond, and sit down quickly, and write fifty.

<sup>7</sup> Then he said to another, And how much owest thou? And he said, A hundred measures of wheat. He saith to him, Take thy bond, and write eighty.

<sup>8</sup> And the lord commended the unjust steward for having done wisely; for the sons of this world are wiser toward their generation than the sons of light.

<sup>9</sup> And I say to you, Make to yourselves friends with the unrighteous mammon; that, when it faileth, ye may be received into everlasting habitations.

<sup>10</sup> He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.

<sup>11</sup> If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

<sup>12</sup> and if ye have not been faithful in that which is another's, who will give you that which is your own?

<sup>13</sup> No servant can serve two masters; for either he will hate one, and love the other; or he will cleave to one, and despise the other. Ye cannot serve God and mammon.

<sup>14</sup> And the Pharisees, who were covetous, heard all this, and they derided him.

15 And he said to them, Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is highly exalted among men is an abomination before God.

16 The Law and the Prophets were till John; from that time the glad tidings of the kingdom of God have been published, and every one is forcing his way into it.

17 But it is easier for heaven and earth to pass away, than for one tittle of the law to fail.

18 Whoever putteth away his wife, and marrieth another, committeth adultery; and he who marrieth a woman that hath been put away from her husband, committeth adultery.

19 There was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day.

20 And a certain beggar named Lazarus was laid at his gate, full of sores,

21 and longing to be fed with what fell from the rich man's table. But even the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels to the bosom of Abraham. The rich man also died and was buried.

23 And in the underworld he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he called and said, Father Abraham, have pity on me, and send Lazarus to dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou didst receive thy good things in thy lifetime, and Lazarus in like manner his evil things; but now he is comforted here, and thou art tormented.

26 And besides all this, between us and you there is placed a great gulf, so that those who wish to cross from hence to you may not be able, and that those on that side cannot cross over to us.

27 Then he said, I pray thee then, father, to send him to my father's house;

28 for I have five brothers; that he may give earnest warning to them, that they too may not come into this place of torment.

29 But Abraham saith, They have Moses and the prophets; let them hear them.

30 But he said, Nay, father Abraham; but if one should go to them from the dead, they would repent.

31 But he said to him, If they hear not Moses and the prophets, they will not be persuaded, though one should rise from the dead.

# 17

<sup>1</sup> And he said to his disciples, It is impossible but that stumbling-blocks will come; but woe to him through whom they come!

<sup>2</sup> It were better for him to have a millstone hung round his neck, and be cast into the sea, than to cause one of these little ones to fall away.

<sup>3</sup> Take heed to yourselves. If thy brother sin, rebuke him; and if he repent, forgive him.

<sup>4</sup> And if he sin against thee seven times in a day, and seven times turn to thee, saying, I repent, thou shalt forgive him.

<sup>5</sup> And the apostles said to the Lord, Give us more faith.

<sup>6</sup> But the Lord said, If ye had faith as a grain of mustard, ye might say to this sycamine-tree, Be plucked up by the roots, and planted in the sea! and it would obey you.

<sup>7</sup> And which of you having a servant plowing, or feeding cattle, will say to him, when he hath come in from the field, Come immediately and place thyself at table?

<sup>8</sup> Will he not rather say to him, Make ready wherewith I may sup, and gird thyself and serve me till I have eaten and drunken, and afterward thou shalt eat and drink?

<sup>9</sup> Doth he owe any thanks to that servant, because he did what was commanded?

<sup>10</sup> So also do ye, when ye have done all that hath been commanded you, say, We are unprofitable servants; we have done what we were bound to do.

<sup>11</sup> And it came to pass, as he was going to Jerusalem, that he was traveling on the confines of Samaria and Galilee.

<sup>12</sup> And as he entered into a certain village, there met him ten lepers, who stood afar off.

<sup>13</sup> And they lifted up their voice, saying, Jesus, Master, have pity on us.

<sup>14</sup> And when he saw them, he said to them, Go, show yourselves to the priests. And it came to pass, that, as they were on their way, they were cleansed.

<sup>15</sup> And one of them, perceiving that he was freed from his disease, turned back, giving glory to God with a loud voice;

<sup>16</sup> and he fell down on his face at his feet, giving thanks to him; and he was a Samaritan.

<sup>17</sup> And Jesus answering said, Were not the ten cleansed? Where are the nine?

<sup>18</sup> Were there none found returning to give glory to God but this foreigner?

<sup>19</sup> And he said to him, Rise and go; thy faith hath made thee well.

<sup>20</sup> And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, The kingdom of God cometh not in such a manner as to be watched for;

<sup>21</sup> nor will they say, Lo here! or there! for behold, the kingdom of God is in the midst of you.

<sup>22</sup> And he said to the disciples, The days will come, when ye will desire to see one of the days of the Son of man, and will not see it.

<sup>23</sup> And they will say to you, Lo there! lo here! Go not away, and follow not.

<sup>24</sup> For as the lightning, that lighteneth out of one part under heaven, shineth to the other part under heaven, so will the Son of man be in his day.

<sup>25</sup> But first he must suffer much, and be rejected by this generation.

<sup>26</sup> And as it was in the days of Noah, so will it be also in the days of the Son of man.

<sup>27</sup> They ate, they drank, they married, they were given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all.

<sup>28</sup> In like manner, as it was in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded;

<sup>29</sup> but on the day when Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

<sup>30</sup> Thus will it be in the day when the Son of man is revealed.

<sup>31</sup> In that day, let not him who is upon the house-top, and whose furniture is in the house, come down to take it away; and he that is in the field, let him likewise not turn back.

<sup>32</sup> Remember Lot's wife.

<sup>33</sup> Whoever shall seek to save his life will lose it; and whoever shall lose it will preserve it.

<sup>34</sup> I tell you, In that night there will be two men on one bed; one will be taken, and the other will be left.

<sup>35</sup> Two women will be grinding together; one will be taken, and the other left.

<sup>36</sup> <sup>37</sup> And they answering say to him, Where, Lord? And he said to them, Where the body is, there also will the eagles be gathered together.

## 18

<sup>1</sup> And he spoke a parable to them to show that they ought to pray always, and not be faint-hearted:

<sup>2</sup> saying, There was in a certain city a judge, who feared not God, nor regarded man.



<sup>3</sup> And there was a widow in that city; and she kept coming to him, saying, Avenge me of my adversary!

<sup>4</sup> And he would not for some time. But afterward he said within himself, Though I neither fear God, nor regard man,

<sup>5</sup> yet, because this widow troubleth me, I will avenge her; lest by coming for ever she weary me out.

<sup>6</sup> And the Lord said, Hear what the unjust judge saith.

<sup>7</sup> And will not God avenge his chosen, who cry to him day and night, though he be slow to punish in their behalf?

<sup>8</sup> I tell you that he will avenge them speedily. But yet, when the Son of man cometh, will he find faith on the earth?

<sup>9</sup> And to some who trusted in themselves that they were righteous, and despised all others, he spoke this parable:

<sup>10</sup> Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

<sup>11</sup> The Pharisee stood and prayed by himself thus: O God, I thank thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.

<sup>12</sup> I fast twice in the week; I give tithes of all that I gain.

<sup>13</sup> But the publican, standing afar off, would not even lift up his eyes to heaven; but smote his breast, saying, O God, be merciful to me a sinner!

<sup>14</sup> I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself will be humbled; but he that humbleth himself will be exalted.

<sup>15</sup> And they brought to him infants also, that he might touch them; and the disciples, on seeing it, rebuked them.

<sup>16</sup> But Jesus called them to him, saying, Suffer the little children to come to me, and forbid them not; for to such belongeth the kingdom of God.

<sup>17</sup> Truly do I say to you, Whoever shall not receive the kingdom of God as a little child, will not enter therein.

<sup>18</sup> And a certain ruler asked him, saying, Good teacher, what shall I do to inherit everlasting life?

<sup>19</sup> And Jesus said to him, Why dost thou call me good? None is good but one, that is, God.

<sup>20</sup> Thou knowest the commandments: "Do not commit adultery; Do not kill; Do not steal; Do not bear false witness; Honor thy father and thy mother."

<sup>21</sup> And he said, All these have I kept from my youth.

<sup>22</sup> And Jesus hearing this said to him, One thing thou still lackest: sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven; and come, follow me.

23 But when he heard this, he became very sorrowful; for he was very rich.

24 And Jesus seeing him said, How hardly do they that have riches enter the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.

26 And those who heard this said, Who then can be saved?

27 But he said, What is impossible with men is possible with God.

28 Then Peter said, Lo! we left what we had, and followed thee.

29 And he said to them, Truly do I say to you, There is no one that hath left house, or wife, or brothers, or parents, or children, for the sake of the kingdom of God,

30 who will not receive many fold more in the present time, and in the world to come everlasting life.

31 And taking the twelve aside, he said to them, Behold, we are going up to Jerusalem, and all that hath been written by the prophets concerning the Son of man will be accomplished.

32 For he will be delivered up to the gentiles, and will be mocked, and insulted, and spit upon;

33 and they will scourge him, and put him to death; and the third day he will rise again.

34 And they understood none of these things; and the meaning of these words was hidden from them, and they did not comprehend what was said.

35 And it came to pass, as he drew near to Jericho, that a certain blind man was sitting by the wayside begging.

36 And hearing a multitude passing by, he asked what this meant.

37 And they told him that Jesus of Nazareth was passing by.

38 And he cried out, saying, Jesus, Son of David, have pity on me!

39 And they who went before sharply bade him hold his peace. But he cried out the more, Son of David, have pity on me!

40 And Jesus stopped, and ordered him to be brought to him. And when he had come near, he asked him,

41 What dost thou wish me to do for thee? And he said, Lord, to restore my sight.

42 And Jesus said to him, Receive thy sight; thy faith hath saved thee.

43 And immediately he received his sight, and followed him, giving glory to God; and all the people on seeing it gave praise to God.

**19**

<sup>1</sup> And he entered and was passing through Jericho.

<sup>2</sup> And lo! a man named Zacchaeus; and he was a chief publican, and he was rich.

<sup>3</sup> And he sought to see Jesus, what sort of man he was; and he could not on account of the multitude; because he was small of stature.

<sup>4</sup> And he ran on before, and climbed up a sycamore-tree to see him; for he was to pass that way.

<sup>5</sup> And when Jesus came to the place, he looked up, and said to him, Zacchaeus, make haste and come down; for today I must abide at thy house.

<sup>6</sup> And he made haste and came down, and received him joyfully.

<sup>7</sup> And when they saw it, they all murmured, saying, He hath gone in to be the guest of a sinner.

<sup>8</sup> And Zacchaeus stood up, and said to the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any one by false representation, I restore him four-fold.

<sup>9</sup> And Jesus said to him, This day hath salvation come to this house, inasmuch as he also is a son of Abraham;

<sup>10</sup> for the Son of man came to seek and to save that which was lost.

<sup>11</sup> And while they were hearing these things, he proceeded and spoke a parable, because he was near to Jerusalem, and they thought that the kingdom of God would immediately appear.

<sup>12</sup> He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

<sup>13</sup> And he called his ten servants, and gave them ten pounds, and said to them, Trade with these, till I come.

<sup>14</sup> But his citizens hated him, and sent an embassy after him, saying, We will not have this man to reign over us.

<sup>15</sup> And it came to pass, when he had returned, having received the kingdom, that he commanded these servants to whom he had given the money to be called to him, that he might know what each had gained by trading.

<sup>16</sup> And the first came, saying, Lord, thy pound hath gained ten pounds.

<sup>17</sup> And he said to him, Well done, good servant! because thou hast been faithful in a very little, have authority over ten cities.

<sup>18</sup> And the second came, saying, Lord, thy pound hath gained five pounds.

<sup>19</sup> And he said also to this servant, And be thou over five cities.

20 And another came, saying, Lord, behold thy pound, which I have kept laid up in a napkin.

21 For I feared thee, because thou art a harsh man; thou takest up what thou didst not lay down, and reapest what thou didst not sow.

22 He saith to him, Out of thy mouth will I judge thee, wicked servant! thou knewest that I was a harsh man, taking up what I laid not down, and reaping what I did not sow;

23 why then didst thou not put my money into a bank? Then I at my coming might have received it back with interest.

24 And he said to them that stood by, Take from him the pound, and give it to him that hath the ten pounds.

25 (And they said to him, He hath ten pounds, Lord.)

26 I say to you, that to every one who hath, will be given; but from him that hath not, even what he hath will be taken away.

27 But as for those enemies of mine, who would not that I should reign over them, bring them here, and slay them before me.

28 And when he had thus spoken, he went forward, going up to Jerusalem.

29 And it came to pass, as he drew near to Bethphage and Bethany, at the mount called the Mount of Olives, he sent two of his disciples,

30 saying, Go to the village over against us; on entering which ye will find a colt tied, whereon no man ever sat; and loose, and bring it.

31 And if any one ask you, Why are ye loosing it? ye shall say thus, The Lord hath need of it.

32 And they who were sent went and found just as he told them.

33 And as they were loosing the colt, its owners said to them, Why are ye loosing the colt?

34 And they said, The Lord hath need of it.

35 And they brought it to Jesus; and having thrown their garments on the colt, they set Jesus thereon.

36 And as he went on, they spread their garments in the road.

37 And as he was drawing near, just at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the miracles which they had seen;

38 saying, Blessed be the King in the name of the Lord! Peace in heaven, and glory in the highest heavens!

39 And some of the Pharisees from among the multitude said to him, Teacher, rebuke thy disciples.

40 And he answering said, I tell you, that if these are silent, the stones will cry out.

41 And when he came near, as he beheld the city, he wept over it,

42 saying, If thou hadst known, even thou, and that in this thy day, the things that concern thy peace! but now they are hidden from thine eyes.

43 For the days will come upon thee, when thine enemies will cast up a mound about thee, and compass thee round, and shut thee in on every side,

44 and will level thee with the ground, and thy children within thee; and they will not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And entering the temple, he began to cast out those who sold,

46 saying to them, It is written, "And my house shall be a house of prayer; but ye have made it a den of robbers."

47 And he was teaching daily in the temple; but the chief priests, and the scribes, and the leading men of the people sought to destroy him.

48 And they could not find an opportunity of doing any thing; for all the people hung upon him, listening.

## 20

1 And it came to pass, on one of those days, as he was teaching the people in the temple, and publishing the good tidings, that the priests and the scribes with the elders came upon him,

2 and spoke to him, saying, Tell us, by what authority doest thou these things? Or who is he that gave thee this authority?

3 And he answering said to them, I also will ask you a question; and tell me:

4 The baptism of John, was it from heaven, or from men?

5 And they reasoned among themselves, saying, If we say, From heaven, he will say, Why did ye not believe him?

6 But if we say, From men, all the people will stone us; for they are persuaded that John was a prophet.

7 And they answered, that they did not know whence it was.

8 And Jesus said to them, Neither do I tell you by what authority I do these things.

<sup>9</sup> And he began to speak to the people this parable: A man planted a vineyard, and let it out to husbandmen, and went abroad for a long time.

<sup>10</sup> And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty-handed.

<sup>11</sup> And he sent still another servant; and they beat him also, and treated him shamefully, and sent him away empty-handed.

<sup>12</sup> And he went on to send a third; and they wounded him also, and cast him out.

<sup>13</sup> And the lord of the vineyard said, What shall I do? I will send my beloved son; perhaps they will respect him.

<sup>14</sup> But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; let us kill him, that the inheritance may become ours.

<sup>15</sup> So they cast him out of the vineyard, and killed him. What then will the lord of the vineyard do to them?

<sup>16</sup> He will come and destroy these husbandmen, and will give the vineyard to others. And when they heard this, they said, God forbid!

<sup>17</sup> But he, looking upon them, said, What then is this which is written, "The stone which the builders rejected, the same hath become the corner-stone"?

<sup>18</sup> Every one who falleth upon that stone will be broken; but on whomever it falleth, it will grind him to powder.

<sup>19</sup> And the scribes and the chief priests sought to lay hands on him in that hour, but they feared the people; for they knew that he spoke this parable against them.

<sup>20</sup> And they kept watch on him, and sent forth spies feigning themselves to be righteous men, that they might take hold of his words, in order to deliver him up to the civil power and to the authority of the governor.

<sup>21</sup> And they asked him, saying, Teacher, we know that thou sayest and teachest rightly, and hast no regard to the person of men, but teachest the way of God truly.

<sup>22</sup> Is it lawful for us to give tribute to Caesar, or not?

<sup>23</sup> But perceiving their craftiness, he said to them,

<sup>24</sup> Show me a denary. Whose image and inscription hath it? And they answered and said, Caesar's.

<sup>25</sup> And he said to them, Render then to Caesar the things that are Caesar's, and to God the things that are God's.

<sup>26</sup> And they could not take hold of his words before the people; and marveling at his answer, they held their peace.

<sup>27</sup> Then some of the Sadducees, who deny that there is a resurrection, came to him, and asked him,

<sup>28</sup> saying, Teacher, Moses wrote to us, "If a man's brother die, having a wife, and the same die without children, his brother shall take his wife, and raise up seed to his brother."

<sup>29</sup> Now there were seven brothers; and the first took a wife and died childless.

<sup>30</sup> And the second

<sup>31</sup> and the third took her; and in like manner also the seven left no children, and died.

<sup>32</sup> At last the woman also died.

<sup>33</sup> In the resurrection then, of which of them is the woman the wife? for the seven had her for a wife.

<sup>34</sup> And Jesus said to them, The sons of this world marry, and are given in marriage;

<sup>35</sup> but they who have been accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage;

<sup>36</sup> for they cannot die any more; for they are like the angels, and are sons of God, being sons of the resurrection.

<sup>37</sup> But that the dead are raised, even Moses hath shown at the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

<sup>38</sup> Now he is not a God of the dead, but of the living; for all live to him.

<sup>39</sup> Then some of the scribes answering, said, Teacher, thou hast well said.

<sup>40</sup> For they dared no longer to ask him any question.

<sup>41</sup> And he said to them, How is it that men say that the Christ is David's son?

<sup>42</sup> For David himself saith in the book of Psalms, "The Lord said to my lord, Sit thou on my right hand,

<sup>43</sup> till I make thine enemies thy footstool."

<sup>44</sup> David then calleth him lord; and how is he his son?

<sup>45</sup> And in the hearing of all the people he said to his disciples,

<sup>46</sup> Beware of the scribes, who like to walk about in long robes, and love salutations in the markets, and the chief seats in the synagogues, and the first places at feasts;

<sup>47</sup> who devour widows' houses, and for a pretence make long prayers. These will receive a far greater condemnation.

## 21

<sup>1</sup> And he looked up and saw the rich men casting their gifts into the treasury.

<sup>2</sup> And he saw also a certain poor widow casting in thither two mites.

<sup>3</sup> And he said, In truth I say to you, that this poor widow hath cast in more than they all.

<sup>4</sup> For all these out of their abundance cast in to the offerings; but she out of her penury cast in all the living that she had.

<sup>5</sup> And as some were saying of the temple, that it was adorned with goodly stones, and sacred gifts, he said,

<sup>6</sup> As for these things which ye behold, the days will come, in which there will not be left here one stone upon another, that will not be throw down.

<sup>7</sup> And they asked him, saying, Teacher, when then will these things be? and what will be the sign when these things are about to come to pass?

<sup>8</sup> And he said, Take heed that ye be not deceived. For many will come in my name, saying, I am He, and the time is at hand. Go not after them.

<sup>9</sup> And when ye hear of wars and tumults, be not terrified; for these things must first come to pass; but not immediately is the end.

<sup>10</sup> Then he said to them, Nation will rise against nation, and kingdom against kingdom;

<sup>11</sup> and there will be great earthquakes, and in divers places famines and pestilences; and there will be fearful sights and great signs from heaven.

<sup>12</sup> But before all these things they will lay their hands on you and persecute you, delivering you up to synagogues, and into prisons, and bringing you before kings and governors on account of my name.

<sup>13</sup> It will turn out to you an opportunity for bearing testimony.

<sup>14</sup> Settle it therefore in your hearts not to meditate beforehand what ye shall answer.

<sup>15</sup> For I will give you a mouth and wisdom, which all your adversaries will not be able to withstand or gainsay.

<sup>16</sup> And ye will be delivered up both by parents and brothers and kinsmen and friends; and some of you will they put to death.

<sup>17</sup> And ye will be hated by all on account of my name.

<sup>18</sup> But not a hair of your head will be lost.

<sup>19</sup> By your constancy secure your lives.

<sup>20</sup> But when ye see Jerusalem encompassed by armies, then know that her desolation is at hand.

<sup>21</sup> Then let those who are in Judaea flee to the mountains; and let those who are within the city go out of it, and let not those in the open country enter it.

<sup>22</sup> For these are days of vengeance, that all things which are written may be fulfilled.



<sup>23</sup> But woe to the women with child, and to those having children at the breast, in those days! For there will be great distress in the land, and wrath upon this people;

<sup>24</sup> and they will fall by the edge of the sword, and will be led away captive into all the nations; and Jerusalem will be trodden down by the gentiles, until the times of the gentiles are fulfilled.

<sup>25</sup> And there will be signs in the sun and moon and stars; and on the earth distress of nations, in perplexity at the roaring of the sea and waves;

<sup>26</sup> men's hearts failing them from fear, and from looking for those things which are coming on the world; for the powers of the heavens will be shaken.

<sup>27</sup> And then will they see the Son of man coming in a cloud with power and great glory.

<sup>28</sup> And when these things begin to come to pass, look up, and lift up your heads; for your redemption draweth nigh.

<sup>29</sup> And he spoke to them a parable: Behold the fig-tree and all the trees;

<sup>30</sup> when they have already shot forth, ye see it, and know of yourselves that summer is now nigh at hand.

<sup>31</sup> So also, when ye see these things coming to pass, know ye that the kingdom of God is nigh at hand.

<sup>32</sup> Truly do I say to you, that this generation will not pass away, till all shall have taken place.

<sup>33</sup> Heaven and earth will pass away, but my words will not pass away.

<sup>34</sup> But take heed to yourselves, lest at any time your hearts be weighed down with surfeiting and drunkenness and worldly cares, and that day come upon you unawares.

<sup>35</sup> For as a snare will it come on all that dwell on the face of the whole earth.

<sup>36</sup> But watch at all times, and pray that ye may be able to escape all the things that are about to come to pass, and to stand before the Son of man.

<sup>37</sup> And during the daytime he was teaching in the temple; but at night he went out, and lodged in the mount called the Mount of Olives.

<sup>38</sup> And all the people came early in the morning to him in the temple, to hear him.

## 22

<sup>1</sup> Now the feast of unleavened bread, which is called the passover, was drawing near;

<sup>2</sup> and the chief priests and the scribes were seeking how they might kill him; for they feared the people.

<sup>3</sup> And Satan entered into Judas called Iscariot, who was of the number of the twelve.

<sup>4</sup> And he went away, and consulted with the chief priests and captains, how he might deliver him up to them.

<sup>5</sup> And they were glad, and covenanted to give him money.

<sup>6</sup> And he agreed with them, and sought a good opportunity to deliver him up to them in the absence of the multitude.

<sup>7</sup> Then came the day of unleavened bread, when the passover must be killed;

<sup>8</sup> and he sent Peter and John, saying, Go and make ready for us the passover, that we may eat it.

<sup>9</sup> And they said to him, Where wilt thou that we make it ready?

<sup>10</sup> And he said to them, Lo! when ye have entered the city, there will meet you a man bearing a pitcher of water; follow him into the house where he goeth in;

<sup>11</sup> and ye shall say to the master of the house, The Teacher saith to thee, Where is the guest-chamber, where I may eat the passover with my disciples?

<sup>12</sup> And he will show you a large upper room furnished; there make ready.

<sup>13</sup> And they went and found as he had said to them; and they made ready the passover.

<sup>14</sup> And when the hour had come, he placed himself at table, and the apostles with him.

<sup>15</sup> And he said to them, Earnestly have I desired to eat this passover with you, before I suffer.

<sup>16</sup> For I say to you, that I shall eat it no more, until it be fulfilled in the kingdom of God.

<sup>17</sup> And he took a cup, and gave thanks, and said, Take this, and divide it among yourselves.

<sup>18</sup> For I say to you, that I shall not drink henceforth of the fruit of the vine, until the kingdom of God shall have come.

<sup>19</sup> And he took a loaf, and gave thanks, and broke it, and gave it to them, saying, This is my body, which is given for you; this do in remembrance of me.

<sup>20</sup> And in like manner he took the cup after supper, saying, This cup is the new covenant in my blood, which is about to be shed for you.

<sup>21</sup> But lo! the hand of him that betrayeth me is with me on the table.

<sup>22</sup> For the Son of man indeed goeth away, as it hath been determined; but woe to that man by whom he is betrayed.

<sup>23</sup> And they began to inquire among themselves, which of them it was that was about to do this.

<sup>24</sup> And there arose also a contention among them, which of them should be accounted the greatest.

<sup>25</sup> And he said to them, The kings of the nations rule as lords over them, and they who exercise authority over them are called benefactors.

<sup>26</sup> But it is not to be so with you; but let the greatest among you be as the youngest; and he that is chief, as he that serveth.

<sup>27</sup> For which is greater? he who reclineth at the table, or he who serveth? Is not he that reclineth at the table? But I am in the midst of you as he who serveth.

<sup>28</sup> Ye however are they who have continued steadfastly with me in my trials.

<sup>29</sup> And I appoint to you a kingdom, as my Father appointed to me;

<sup>30</sup> that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones, judging the twelve tribes of Israel.

<sup>31</sup> Simon, Simon, lo! Satan hath asked for you, that he may sift you as wheat.

<sup>32</sup> But I have prayed for thee, that thy faith fail not. And do thou, when thou hast returned to me, strengthen thy brethren.

<sup>33</sup> And he said to him, Lord, I am ready to go with thee both to prison and to death.

<sup>34</sup> And he said, I tell thee, Peter, a cock will not crow this day, till thou hast thrice denied that thou knowest me.

<sup>35</sup> And he said to them, When I sent you without purse, or bag, or sandals, were ye in need of anything? And they said, Of nothing. Then he said to them,

<sup>36</sup> But now, he that hath a purse, let him take it, and likewise a bag; and he that hath not, let him sell his garment, and buy a sword.

<sup>37</sup> For I say to you, that this which is written must be accomplished in me: "And he was reckoned among transgressors." For that which concerneth me also hath an end.

<sup>38</sup> And they said, Lord, behold, here are two swords. And he said to him, It is enough!

<sup>39</sup> And going out, he went, as he was wont, to the Mount of Olives; and the disciples followed him.

<sup>40</sup> And when he was at the place, he said to them, Pray that ye may not enter into temptation.

<sup>41</sup> And he withdrew from them about a stone's throw; and kneeling down he prayed,

<sup>42</sup> saying, Father, if thou art willing to remove this cup from me—yet not my will, but thine be done!

43 And there appeared to him an angel from heaven, strengthening him.

44 And being in an agony, he prayed more earnestly. And his sweat was as it were great drops of blood falling to the ground.

45 And rising up from prayer, he came to the disciples, and found them sleeping for sorrow,

46 and said to them, Why sleep ye? Rise, and pray that ye may not enter into temptation.

47 While he was yet speaking, lo! a multitude, and he that was called Judas, one of the twelve, was at the head of them; and he drew near to Jesus to kiss him.

48 But Jesus said to him, Judas, dost thou betray the Son of man with a kiss?

49 And they who were about him, seeing what would follow, said, Lord, shall we smite with the sword?

50 And one of them smote the servant of the high-priest, and cut off his right ear.

51 But Jesus answering said, Permit thus far; and touched his ear, and healed him.

52 Then Jesus said to the chief priests and captains of the temple and elders who had come to him, Ye have come out as against a robber, with swords and clubs;

53 when I was daily with you in the temple, ye did not put forth your hands against me; but this is your hour, and the power of darkness.

54 And they seized him, and led him away, and brought him into the house of the high-priest. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat down among them.

56 But a certain maid-servant saw him sitting at the fire, and steadily looking at him said, This man also was with him.

57 And he denied him, saying, Woman, I do not know him.

58 And after a little while another saw him, and said, Thou also art one of them. And Peter said, Man, I am not.

59 And in about one hour's time, another confidently affirmed, saying, In truth this man also was with him; for he is a Galilaean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he was yet speaking, a cock crew.

61 And the Lord turned and looked upon Peter; and Peter remembered the word of the Lord, that he had said to him, Before a cock crows this day, thou wilt thrice deny me.

62 And he went out, and wept bitterly.

63 And the men that held Jesus mocked him, and beat him;

64 and having blindfolded him, they asked him, saying, Prophecy, who is it that struck thee?

65 And many other things did they scoffingly say against him.

66 And when it was day, the elders of the people, both chief priests and scribes, came together, and brought him before their council, saying,

67 If thou art the Christ, tell us. And he said to them, If I tell you, ye will not believe;

68 and if I ask, ye will not answer.

69 But from this time the Son of man will sit on the right hand of the power of God.

70 Then they all said, Art thou then the Son of God? And he said to them, Ye say what is true; for I am.

71 And they said, What further need have we of testimony? For we have ourselves heard from his own mouth.

## 23

1 And the whole assemblage of them arose, and carried him before Pilate.

2 And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he himself is the Christ, the king.

3 And Pilate asked him, saying, Art thou the king of the Jews? And he answering said to him, I am.

4 And Pilate said to the chief priests and the crowd, I find nothing criminal in this man.

5 But they were the more violent, saying, He stirreth up the people, teaching throughout all Judaea, beginning from Galilee, even to this place.

6 And when Pilate heard this, he asked whether the man was a Galilaeen.

7 And on learning that he belonged to Herod's jurisdiction, he sent him to Herod, who was himself also at Jerusalem at this time.

8 Now Herod, when he saw Jesus, was very glad; for he had been wishing to see him for a long time, because he had heard about him; and he hoped to see some sign wrought by him.

9 And he put many questions to him; but he gave him no answer.

10 And the chief priests and scribes stood vehemently accusing him.

11 And Herod also with his guard of soldiers set him at nought and mocked him, and having arrayed him in a gorgeous robe, sent him back to Pilate.

12 And Herod and Pilate on that day became friends with each other; for they had before been at enmity.

13 And Pilate, when he had called together the chief priests and the rulers and the people,

14 said to them, Ye have brought to me this man, as one that perverteth the people; and behold, I have examined him before you, and have found nothing in this man to sustain the charges which ye bring against him.

15 No, nor yet Herod; for he hath sent him back to us; and lo! nothing deserving death hath been done by him.

16 I will therefore chastise, and release him.

17 Now it was necessary for him to release to them one at the feast.

18 And they cried out all at once, saying, Away with this man, and release to us Barabbas;

19 who, for a certain sedition made in the city, and for murder, had been cast into prison.

20 But Pilate again spoke to them, wishing to release Jesus.

21 But they cried out, saying, Crucify, crucify him!

22 And he said to them the third time, Why, what evil hath this man done? I have found him guilty of nothing deserving death; I will therefore chastise, and release him.

23 But they were urgent with loud voices, demanding that he should be crucified; and their voices prevailed.

24 And Pilate gave sentence that what they demanded should be done.

25 And he released him who for sedition and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

26 And when they had led him away, they laid hold on one Simon a Cyrenaeon, coming out of the country, and laid on him the cross, that he might bear it after Jesus.

27 And there followed him a great multitude of the people, and of women who were bewailing and lamenting him.

28 But Jesus turning to them said, Daughters of Jerusalem, weep not for me; but weep for yourselves, and for your children.

29 For lo! the days are coming, in which they will say, Blessed are the barren, and the wombs that never bore, and the breasts that never gave nourishment.

30 Then will they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in the green tree, what will be done in the dry?

32 And two others, who were malefactors, were led with him to be put to death.

33 And when they had come to the place which is called the Skull, they there crucified him, and the malefactors; one on the right hand, and the other on the left.

34 And Jesus said, Father, forgive them! for they know not what they do. And they divided his garments, casting lots.

35 And the people stood looking on; and the rulers sneered, saying, Others he saved; let him save himself, if this is the Christ of God, the chosen one.

36 And the soldiers also came up to him and made sport of him, offering him vinegar,

37 and saying, If thou art the king of the Jews, save thyself.

38 There was also an inscription over him: "This is the king of the Jews."

39 And one of the crucified malefactors railed at him, saying, Art thou not the Christ? save thyself and us.

40 But the other answering said, rebuking him, Dost not thou fear God, since thou art in the same condemnation?

41 And we indeed justly; for we are receiving the due reward of our deeds; but this man hath done nothing amiss.

42 And he said, Jesus, remember me when thou comest in thy kingdom.

43 And he said to him, Truly do I say to thee, Today shalt thou be with me in Paradise.

44 And it was now about the sixth hour, and there was darkness over the whole land until the ninth hour,

45 the sun having failed; and the veil of the temple was rent in two.

46 And Jesus cried with a loud voice, and said, Father, into thy hands I commend my spirit! And having said this, he expired.

47 And the centurion, seeing what was done, gave glory to God, saying, Surely this was a righteous man.

48 And all the multitudes that had come together to that sight, when they had seen the things which were done, returned, beating their breasts.

49 And all his acquaintances stood at a distance, and women that came with him from Galilee, beholding these things.

50 And lo! a man named Joseph, of Arimathaea, a city of the Jews, being a councilor, and a good and righteous man,

51 who was not consenting to their purpose and deed, and was waiting for the kingdom of God,—

<sup>52</sup> this man went to Pilate, and asked for the body of Jesus.

<sup>53</sup> And he took it down, and wrapped it in linen, and laid it in a tomb that was hewn out of the rock; wherein no one had yet lain.

<sup>54</sup> And it was the day of preparation, and the sabbath was now coming on.

<sup>55</sup> And the women also, who had come with him from Galilee, followed after, and saw the tomb, and how his body was laid.

<sup>56</sup> And they returned, and prepared spices and ointments; and on the sabbath they rested, according to the commandment.

## 24

<sup>1</sup> Now on the first day of the week, very early in the morning, they came to the tomb, bringing the spices which they had prepared.

<sup>2</sup> And they found the stone rolled away from the tomb;

<sup>3</sup> and on entering they found not the body of the Lord Jesus.

<sup>4</sup> And it came to pass, as they were much perplexed about this, lo! two men stood by them in glittering apparel;

<sup>5</sup> and when they were terrified, and bowed their faces to the earth, the men said to them, Why seek ye the living among the dead?

<sup>6</sup> He is not here, but hath risen. Remember how he spoke to you while yet in Galilee,

<sup>7</sup> saying, The Son of man must be delivered up into the hands of sinners, and be crucified, and rise again on the third day.

<sup>8</sup> And they remembered his words.

<sup>9</sup> And returning from the tomb, they told all these things to the eleven, and to all the rest.

<sup>10</sup> It was Mary the Magdalene, and Joanna, and Mary the mother of James; and the other women with them told these things to the apostles.

<sup>11</sup> And these words seemed to them as an idle tale, and they did not believe them.

<sup>12</sup> <sup>13</sup> And lo! two of them were going the same day to a village called Emmaus, distant a hundred and sixty furlongs from Jerusalem.

<sup>14</sup> And they were conversing together about all those things which had taken place.

<sup>15</sup> And it came to pass, while they were conversing and reasoning, that Jesus himself drew near, and went with them.



16 But their eyes were restrained from knowing him.

17 And he said to them, What discourse is this which ye have one with another, as ye are walking? And they stood sad.

18 And one, whose name was Cleopas, answering said to him, Art thou the only sojourner in Jerusalem that doth not know the things which have come to pass there in these days?

19 And he said to them, What things? And they said to him, The things relating to Jesus the Nazarene, who was a prophet mighty in word and deed before God and all the people;

20 and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him.

21 But we are hoping that it is he who is to redeem Israel; moreover, besides all this, it is the third day since these things were done.

22 And furthermore certain women of our company have amazed us; for going early to the tomb,

23 they did not find his body, and came, saying that they had even seen a vision of angels, who said that he was alive.

24 And some of those who were with us went to the tomb, and found it to be as the women had said; but him they saw not.

25 And he said to them, O dull of apprehension, and slow of heart to believe all that the Prophets have spoken!

26 Was it not necessary that the Christ should suffer these things, and enter into his glory?

27 And beginning with Moses and all the Prophets he explained to them in all the Scriptures the things concerning himself.

28 And they drew near to the village whither they were going; and he made as though he would go further.

29 But they constrained him, saying, Abide with us, for it is towards evening, and the day is now far spent. And he went in to stay with them.

30 And it came to pass, as he was at table with them, that he took the bread, and blessed it, and broke and gave it to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our hearts burn within us while he talked with us on the way, while he opened to us the Scriptures?

33 And they rose up the same hour, and returned to Jerusalem; and they found the eleven and those who were

with them gathered together,

<sup>34</sup> saying, The Lord hath risen indeed, and hath appeared to Simon.

<sup>35</sup> And they told what had happened on the way, and how he became known to them in the breaking of the bread.

<sup>36</sup> And while they were thus speaking, he himself stood in the midst of them.

<sup>37</sup> But they were terrified and affrighted, and supposed that they beheld a spirit.

<sup>38</sup> And he said to them, Why are ye troubled? and why do doubts arise in your hearts?

<sup>39</sup> See my hands and my feet, that it is I myself. Handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

<sup>40</sup> <sup>41</sup> And while they still disbelieved for joy, and wondered, he said to them, Have ye anything here to eat?

<sup>42</sup> And they gave him a piece of a broiled fish.

<sup>43</sup> And he took and ate it before them.

<sup>44</sup> And he said to them, These are my words which I spake to you, while I was yet with you, that all things must be fulfilled which are written in the Law of Moses, and the Prophets, and the Psalms, concerning me.

<sup>45</sup> Then he opened their understanding, that they might understand the Scriptures.

<sup>46</sup> And he said to them, Thus it is written, that the Christ should suffer, and should rise from the dead on the third day,

<sup>47</sup> and that repentance for the remission of sins should be preached in his name among all the nations, beginning at Jerusalem.

<sup>48</sup> Ye are witnesses of these things.

<sup>49</sup> And I send forth upon you that which hath been promised by my Father; but do ye tarry in the city, until ye are endued with power from on high.

<sup>50</sup> And he led them out as far as to Bethany; and he lifted up his hands and blessed them.

<sup>51</sup> And it came to pass, while he blessed them, that he parted from them.

<sup>52</sup> And they returned to Jerusalem with great joy,

<sup>53</sup> and were continually in the temple, praising God.

## THE GOSPEL ACCORDING TO ST. JOHN

<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God.

<sup>2</sup> The same was in the beginning with God.

<sup>3</sup> All things were made through him; and without him was nothing made that hath been made.

<sup>4</sup> In him is life; and the life was the light of men.

<sup>5</sup> And the light hath been shining in the darkness; and the darkness received it not.

<sup>6</sup> There was a man, sent from God, whose name was John.

<sup>7</sup> He came as a witness, to bear witness of the light, that through him all might believe.

<sup>8</sup> He was not the light, but came to bear witness of the light.

<sup>9</sup> The true light, which enlighteneth every man, was coming into the world.

<sup>10</sup> He was in the world, and the world was made through him, and the world knew him not.

<sup>11</sup> He came to his own, and his own received him not.

<sup>12</sup> But as many as received him, to them he gave power to become children of God,—to those who believed in his name;

<sup>13</sup> who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

<sup>14</sup> And the Word became flesh, and dwelt among us, full of grace and truth; and we beheld his glory, a glory as of an only begotten of a father.

<sup>15</sup> John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me hath gone before me; for he was before me.

<sup>16</sup> For out of his fullness have we all received, and grace upon grace.

<sup>17</sup> For the Law was given through Moses; grace and truth came through Jesus Christ.

<sup>18</sup> No one hath ever seen God; the only begotten God, who is in the bosom of the Father, he hath made him known.

<sup>19</sup> And this is the witness of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou?

<sup>20</sup> And he declared, and did not deny; and he declared, I am not the Christ.

21 And they asked him, What then? Art thou Elijah? And he said, I am not. Art thou the prophet? And he answered, No.

22 They said therefore to him, Who art thou? that we may give an answer to those who sent us; what sayest thou of thyself?

23 He said, I am "a voice of one crying aloud in the wilderness, Make straight the way of the Lord," as said Isaiah the prophet.

24 And they were sent from the Pharisees;

25 and they asked him and said to him, Why then dost thou baptize, if thou art not the Christ, nor Elijah, nor the prophet?

26 John answered them, saying, I baptize in water. There standeth one among you whom ye know not,

27 he who cometh after me, the latchet of whose sandal I am not worthy to loose.

28 These things took place in Bethany beyond the Jordan, where John was baptizing.

29 The next day he seeth Jesus coming to him, and saith, Behold, the Lamb of God, who taketh away the sin of the world!

30 This is he of whom I said, After me cometh a man, who hath gone before me; for he was before me.

31 And I knew him not; but that he might be made manifest to Israel, therefore I came baptizing in water.

32 And John bore witness, saying, I have seen the Spirit descending as a dove from heaven, and it abode upon him.

33 And I knew him not; but he who sent me to baptize in water, the same said to me, Upon whom thou shalt see the Spirit descending and abiding on him, he it is that baptizeth in the Holy Spirit.

34 And I have seen and have borne witness, that this is the Son of God.

35 On the morrow John was again standing, and two of his disciples;

36 and looking upon Jesus as he was walking, he saith, Behold, the Lamb of God!

37 The two disciples heard him speaking, and they followed Jesus.

38 Jesus turning and seeing them following, saith to them, What seek ye? And they said to him, Rabbi, (that is to say, when interpreted, Teacher,) where dost thou dwell?

39 He saith to them, Come, and ye shall see. They came therefore and saw where he dwelt; and they abode with him that day. It was about the tenth hour.

40 One of the two who heard what John said, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith to him, We have found the Messiah; (which is, when interpreted, the Christ.)

42 He brought him to Jesus. Jesus looking upon him said, Thou art Simon, the son of John; thou shalt be called Cephas; (which signifieth Peter, that is, Rock.)

43 On the morrow he determined to go forth into Galilee, and findeth Philip. And Jesus saith to him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith to him, We have found him of whom Moses in the Law, and the Prophets wrote, Jesus, the son of Joseph, who is of Nazareth.

46 And Nathanael said to him, Can any good thing come out of Nazareth? Philip saith to him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile.

48 Nathanael saith to him, Whence dost thou know me? Jesus answered and said to him, Before Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered him, Rabbi, thou art the Son of God, thou art the king of Israel.

50 Jesus answered and said to him, Because I said to thee, I saw thee under the fig-tree, dost thou believe? Thou shalt see greater things than these.

51 And he saith to him, Truly, truly do I say to you, Ye will see heaven opened, and the angels of God ascending and descending upon the Son of man.

## 2

1 And on the third day there was a marriage-feast in Cana of Galilee; and the mother of Jesus was there.

2 And both Jesus and his disciples were invited to the feast.

3 And they had no wine, because the wine of the feast had failed. Then the mother of Jesus saith to him, There is no wine.

4 Jesus saith to her, Woman, what have I to do with thee? My hour is not yet come.

5 His mother saith to the servants, Whatever he saith to you, do it.

6 Now there were set there six water-pots of stone, in conformity with the Jews' custom of purifying, containing two or three firkins apiece.

<sup>7</sup> Jesus saith to them, Fill the water-pots with water. And they filled them up to the brim.

<sup>8</sup> And he saith to them, Draw out now, and bear it to the master of the feast. And they bore it.

<sup>9</sup> But when the master of the feast tasted the water that had been made wine, not knowing whence it was, but the servants who drew the water knew, he called the bridegroom

<sup>10</sup> and said to him, Every man setteth on the good wine first, and when men have drunk freely, that which is worse. Thou hast kept the good wine until now.

<sup>11</sup> This beginning of the signs Jesus made in Cana of Galilee, and manifested his glory; and his disciples believed in him.

<sup>12</sup> After this he went down to Capernaum, he and his mother, and his brothers, and his disciples; and they abode there not many days.

<sup>13</sup> And the passover of the Jews was near; and Jesus went up to Jerusalem.

<sup>14</sup> And he found in the temple those who sold oxen, and sheep, and doves, and the money-changers sitting.

<sup>15</sup> And having made a scourge of cords, he drove them all out of the temple, both the sheep and the oxen; and poured out the money of the exchangers, and overthrew the tables;

<sup>16</sup> and said to those who sold the doves, Take these things hence; make not my Father's house a house of merchandise.

<sup>17</sup> His disciples remembered that it was written, "Zeal for thy house will consume me."

<sup>18</sup> The Jews therefore answered and said to him, What sign dost thou show us, seeing thou doest these things?

<sup>19</sup> Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.

<sup>20</sup> Then said the Jews, Forty-six years was this temple in building; and wilt thou raise it up in three days?

<sup>21</sup> But he spoke of the temple of his body.

<sup>22</sup> When therefore he had risen from the dead, his disciples remembered that he had said this; and they believed the Scripture, and the word which Jesus had spoken.

<sup>23</sup> And when he was in Jerusalem at the passover, at the feast, many believed in his name, when they saw his signs which he wrought.

<sup>24</sup> But Jesus did not trust himself to them, because he knew all men;

<sup>25</sup> and had no need that any one should testify concerning man; for he himself knew what was in man.

**3**

<sup>1</sup> And there was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

<sup>2</sup> This man came to him by night, and said to him, Rabbi, we know that thou hast come as a teacher from God; for no one can do these signs which thou doest, unless God be with him.

<sup>3</sup> Jesus answered and said to him, Truly, truly do I say to thee, Unless a man be born again, he cannot see the kingdom of God.

<sup>4</sup> Nicodemus saith to him, How can a man be born when he is old? Can he enter his mother's womb a second time, and be born?

<sup>5</sup> Jesus answered, Truly, truly do I say to thee, Unless a man be born of water and of the Spirit, he cannot enter the kingdom of heaven.

<sup>6</sup> That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

<sup>7</sup> Marvel not that I said to thee, Ye must be born again.

<sup>8</sup> The wind bloweth where it will; and thou hearest the sound thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

<sup>9</sup> Nicodemus answered and said to him, How can these things be?

<sup>10</sup> Jesus answered and said to him, Art thou the teacher of Israel, and understandest not these things?

<sup>11</sup> Truly, truly do I say to thee, We speak that which we know, and testify that which we have seen; and ye receive not our testimony.

<sup>12</sup> If I have told you earthly things, and ye believe not, how will ye believe if I tell you heavenly things?

<sup>13</sup> And no one hath ascended into heaven, but he who came down from heaven, even the Son of man.

<sup>14</sup> And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up

<sup>15</sup> that every one who believeth in him may have everlasting life.

<sup>16</sup> For God so loved the world, that he gave the only begotten Son, that every one who believeth in him may not perish, but may have everlasting life.

<sup>17</sup> For God sent not the Son into the world to condemn the world, but that through him the world might be saved.

<sup>18</sup> He that believeth in him is not condemned; he that believeth not hath already been condemned, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that the light hath come into the world, and men loved the darkness rather than the light; for their deeds were evil.

20 For every one that doeth evil hateth the light, and cometh not to the light, lest his deeds should be reproved.

21 But he that doeth the truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 After these things Jesus and his disciples came into the land of Judaea; and there he remained with them, and baptized.

23 And John also was baptizing in AEnon, near Salim, because there was much water there; and they came, and were baptized.

24 For John was not yet thrown into prison.

25 Then there arose a question on the part of John's disciples with a Jew about purifying.

26 And they came to John, and said to him, Rabbi, he who was with thee beyond the Jordan, to whom thou hast borne witness, behold, he baptizeth, and all men are going to him.

27 John answered and said, A man can receive nothing, unless it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I was sent before that man.

29 He that hath the bride is the bridegroom; but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy then hath become full.

30 He must increase, but I must decrease.

31 He that cometh from above is above all. He that is from the earth is earthly, and speaketh earthly things; he that cometh from heaven

32 testifieth what he hath seen and heard; and no one receiveth his testimony.

33 He that hath received his testimony hath set his seal that God is true.

34 For he whom God sent speaketh the words of God; for he giveth not the Spirit by measure.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth in the Son hath everlasting life; and he that disobeyeth the Son shall not see life, but the wrath of God abideth on him.

## 4

1 When therefore Jesus knew that the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (though Jesus himself did not baptize, but his disciples,)



<sup>3</sup> he left Judaea, and went again to Galilee.

<sup>4</sup> And he must necessarily pass through Samaria.

<sup>5</sup> He cometh therefore to a city of Samaria, called Sychar, near the piece of land which Jacob gave to his son Joseph.

<sup>6</sup> And Jacob's well was there. Jesus therefore, being wearied with the journey, was sitting thus by the well. It was about the sixth hour.

<sup>7</sup> There cometh a woman of Samaria to draw water. Jesus saith to her, Give me to drink.

<sup>8</sup> For his disciples had gone away into the city to buy food.

<sup>9</sup> The Samaritan woman saith to him, How is it that thou, who art a Jew, askest drink of me, who am a Samaritan woman? For Jews have no dealings with Samaritans.

<sup>10</sup> Jesus answered and said to her, If thou hadst known the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water.

<sup>11</sup> The woman saith to him, Sir, thou hast nothing to draw with, and the well is deep. Whence hast thou the living water?

<sup>12</sup> Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?

<sup>13</sup> Jesus answered and said to her, Every one that drinketh of this water, will thirst again;

<sup>14</sup> but whoever drinketh of the water that I will give him, will never thirst; but the water that I will give him will become within him a well of water springing up to everlasting life.

<sup>15</sup> The woman saith to him, Sir, give me this water, that I may not thirst, nor come hither to draw.

<sup>16</sup> He saith to her, Go, call thy husband, and come hither.

<sup>17</sup> The woman answered, I have no husband. Jesus saith to her, Thou saidst well, that thou hast no husband.

<sup>18</sup> For thou hast had five husbands; and he whom thou now hast is not thy husband; in this thou hast spoken truly.

<sup>19</sup> The woman saith to him, Sir, I perceive that thou art a prophet.

<sup>20</sup> Our fathers worshipped on this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

<sup>21</sup> Jesus saith to her, Believe me, woman, the hour is coming, when ye shall neither on this mountain, nor in Jerusalem, worship the Father.

<sup>22</sup> Ye worship that which ye know not; we worship that which we know; for salvation is from the Jews.

23 But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and in truth; for such worshippers the Father seeketh.

24 God is a spirit; and they who worship must worship in spirit and in truth.

25 The woman saith to him, I know that Messiah cometh (who is called Christ); when he hath come, he will tell us all things.

26 Jesus saith to her, I who speak to thee am he.

27 And upon this his disciples came, and marveled that he was talking with a woman. Yet no one said, What dost thou seek? or, Why dost thou talk with her?

28 The woman then left her water-pot, and went away into the city, and saith to the men,

29 Come, see a man who told me all things which I have done. Is this the Christ?

30 They went out of the city, and came to him.

31 In the mean while the disciples asked him, saying, Rabbi, eat.

32 But he said to them, I have food to eat that ye know not of.

33 The disciples therefore said to one another, Hath any one brought him anything to eat?

34 Jesus saith to them, My food is to do the will of him that sent me, and to finish his work.

35 Do ye not say, There are yet four months, and the harvest cometh? Lo! I say to you, lift up your eyes, and look on the fields, that they are white for harvest.

36 Already is the reaper receiving wages, and gathering fruit unto everlasting life; that both the sower and the reaper may rejoice together.

37 And herein is fulfilled the true saying, One soweth, and another reapeth.

38 I have sent you to reap that whereon ye have not labored. Others have labored, and ye have entered into their labor.

39 And many of the Samaritans of that city believed in him because of the words of the woman, who testified, He told me all things which I have done.

40 When therefore the Samaritans came to him, they besought him to remain with them; and he remained there two days.

41 And many more believed on account of his word;

42 and said to the woman, No longer do we believe on account of what thou hast told us; for we have ourselves

heard him, and know that this is in truth the Saviour of the world.

<sup>43</sup> And after the two days he went from that place into Galilee.

<sup>44</sup> For Jesus himself testified, that a prophet hath no honor in his own country.

<sup>45</sup> When therefore he came into Galilee, the Galilaeans received him, having seen all that he did in Jerusalem at the feast; for they also went to the feast.

<sup>46</sup> So he came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick, at Capernaum.

<sup>47</sup> He, having heard that Jesus had come out of Judaea into Galilee, went to him, and asked him to go down and heal his son; for he was at the point of death.

<sup>48</sup> Then Jesus said to him, Unless ye see signs and wonders, ye will not believe.

<sup>49</sup> The nobleman saith to him, Sir, come down before my child die.

<sup>50</sup> Jesus saith to him, Go; thy son liveth. The man believed the word that Jesus spoke to him, and went away.

<sup>51</sup> And as he was now going down, the servants met him, and brought word that his child was living.

<sup>52</sup> Then he inquired of them the hour when he began to mend. And they said to him, Yesterday at the seventh hour the fever left him.

<sup>53</sup> So the father knew that it was in the same hour in which Jesus said to him, Thy son is living. And he himself believed, and his whole house.

<sup>54</sup> This again, a second sign, Jesus wrought, when he had come out of Judaea into Galilee.

## 5

<sup>1</sup> After these things there was the feast of the Jews, and Jesus went up to Jerusalem.

<sup>2</sup> Now there is at Jerusalem, by the sheep-gate, a pool, which is called in Hebrew Bethzatha, having five porches.

<sup>3</sup> In these were lying a multitude of diseased persons, blind, lame, withered.

<sup>4</sup> And a certain man was there, who had had his infirmity thirty-eight years.

<sup>5</sup> Jesus saw this man lying there, and knowing that he had been for a long time diseased, saith to him, Dost thou wish to be made well?

<sup>6</sup> The diseased man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another goeth down before me.

<sup>8</sup> Jesus saith to him, Rise, take up thy bed, and walk.

<sup>9</sup> And immediately the man was made well, and took up his bed, and walked. And that day was the sabbath.

<sup>10</sup> The Jews therefore said to him that was cured, It is the sabbath; and it is not lawful for thee to take up the bed.

<sup>11</sup> He answered them, He that made me well, the same said to me, Take up thy bed, and walk. T

<sup>12</sup> hey asked him, Who is the man that said to thee, Take up, and walk?

<sup>13</sup> But the diseased man knew not who it was; for Jesus had withdrawn himself, there being a crowd in the place.

<sup>14</sup> Afterwards Jesus found him in the temple, and said to him, Behold, thou art made well; sin no more, lest something worse befall thee.

<sup>15</sup> The man went away, and told the Jews that it was Jesus who had made him well.

<sup>16</sup> And on this account the Jews persecuted Jesus, because he did these things on the sabbath.

<sup>17</sup> But he answered them, My Father is working up to this time, and I work.

<sup>18</sup> On this account the Jews sought the more to kill him, because he not only broke the sabbath, but also said that God was his own Father, making himself equal with God.

<sup>19</sup> Then answered Jesus and said to them, Truly, truly do I say to you, The Son can do nothing of himself, but what he seeth the Father doing; for whatever He doeth, these things the Son also doeth in like manner;

<sup>20</sup> for the Father loveth the Son, and showeth him all things which he himself doeth; and greater works than these will he show him, so that ye will wonder.

<sup>21</sup> For as the Father raiseth up the dead, and giveth them life, so the Son also giveth life to whom he will.

<sup>22</sup> For neither doth the Father judge any one, but hath committed all judgment to the Son;

<sup>23</sup> that all may honor the Son, as they honor the Father. He that honoreth not the Son, honoreth not the Father, who sent him.

<sup>24</sup> Truly, truly do I say to you, He that heareth my word, and believeth him that sent me, hath everlasting life, and cometh not into condemnation, but hath passed out of death into life.

<sup>25</sup> Truly, truly do I say to you, The hour is coming and now is, when the dead will hear the voice of the Son of God; and they that hear will live.

<sup>26</sup> For as the Father hath life in himself, so did he give to the Son also to have life in himself.

27 And he gave him authority to execute judgment, because he is a son of man.

28 Marvel not at this; for the hour is coming, in which all that are in the tombs will hear his voice,

29 and will come forth, they that have done good, to a resurrection of life; they that have done evil, to a resurrection of condemnation.

30 I can of myself do nothing. As I hear, I judge; and my judgment is just, because I seek not my own will, but the will of him that sent me.

31 If I bear witness of myself, my witness is not true.

32 There is another who beareth witness of me; and ye know that the witness which he witnesseth of me is true.

33 Ye have sent to John, and he hath borne witness to the truth.

34 But the testimony which I receive is not from man; but these things I say, that ye may be saved.

35 He was the burning and shining lamp: and ye were willing for a season to rejoice in his light.

36 But the testimony which I have, is greater than that of John; for the works which the Father hath given me to perform, the works themselves which I do, bear witness of me, that the Father hath sent me.

37 And the Father who sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form.

38 And ye have not his word abiding in you; for whom he sent, him ye believe not.

39 Ye search the Scriptures, because ye yourselves think that in them ye have everlasting life; and it is they which testify of me;

40 and ye are not willing to come to me, that ye may have life.

41 I receive not honor from men;

42 but I know you, that ye have not the love of God in you.

43 I have come in my Father's name, and ye receive me not; if another come in his own name, him ye will receive.

44 How can ye believe while ye receive honor from one another, and seek not the honor that is from him who alone is God?

45 Do not think that I shall accuse you to the Father; there is one that accuseth you, even Moses, in whom ye have placed your hope.

46 For if ye believed Moses, ye would believe me; for he wrote of me.

47 But if ye do not believe his writings, how will ye believe my words?

**6**

<sup>1</sup> After these things Jesus went away across the lake of Galilee, that of Tiberias.

<sup>2</sup> And a great multitude followed him, because they saw the signs which he wrought on the diseased.

<sup>3</sup> And Jesus went up into the mountain, and sat there with his disciples.

<sup>4</sup> And the passover, the feast of the Jews, was near.

<sup>5</sup> Jesus then lifting up his eyes, and seeing that a great crowd was coming to him, saith to Philip, Whence are we to buy bread, that these may eat?

<sup>6</sup> But this he said to try him; for he himself knew what he was going to do.

<sup>7</sup> Philip answered him, Two hundred denaries' worth of bread is not sufficient for them, that each one may take a tittle.

<sup>8</sup> One of his disciples, Andrew, Simon Peter's brother, saith to him,

<sup>9</sup> There is a lad here, who hath five barley-loaves, and two small fishes; but what are they among so many?

<sup>10</sup> Jesus said, Make the men lie down. Now there was much grass in the place. So the men lay down, in number about five thousand.

<sup>11</sup> Jesus then took the loaves, and having given thanks, distributed to those that were lying down; in like manner also of the fishes, as much as they desired.

<sup>12</sup> And when they were filled, he saith to his disciples, Gather up the fragments that remain over, that nothing may be lost.

<sup>13</sup> So they gathered them up, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above to those that had eaten.

<sup>14</sup> The men therefore seeing the sign which he wrought, said, This is truly the prophet that was to come into the world.

<sup>15</sup> Jesus therefore, knowing that they were about to come and take him by force to make him a king, withdrew again to the mountain alone.

<sup>16</sup> But when evening came, his disciples went down to the lake,

<sup>17</sup> and having gone on board a boat, were going over the lake to Capernaum. And darkness had overtaken them, and Jesus had not yet come to them.

<sup>18</sup> And as a strong wind was blowing, the waves ran high.

<sup>19</sup> When therefore they had rowed about twenty-five or thirty furlongs, they saw Jesus walking on the lake, and drawing near the boat; and they were afraid.

<sup>20</sup> But he saith to them, It is I, be not afraid.

<sup>21</sup> Then they were willing to receive him into the boat; and immediately the boat was at the land whither they were going.

<sup>22</sup> The day following, the multitude which stood on the other side of the lake having seen that there was no other boat there but one, and that Jesus did not go with his disciples into the boat, but that his disciples went away alone,

<sup>23</sup> (but there came other boats from Tiberias near the place where they ate the bread, when the Lord had given thanks;)

<sup>24</sup> when therefore the multitude saw that Jesus was not there nor his disciples, they went on board the boats, and came to Capernaum, seeking Jesus.

<sup>25</sup> And having found him on the other side of the lake, they said to him, Rabbi, when didst thou come hither?

<sup>26</sup> Jesus answered them and said, Truly, truly do I say to you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled.

<sup>27</sup> Labor not for the food that perisheth, but for the food that endureth to everlasting life, which the Son of man giveth to you; for on him hath the Father set his seal, even God.

<sup>28</sup> Then they said to him, What are we to do, that we may work the works of God?

<sup>29</sup> Jesus answered and said to them, This is the work of God, that ye believe in him whom he sent.

<sup>30</sup> They said therefore to him, What sign doest thou, that we may see, and believe thee? What dost thou work?

<sup>31</sup> Our fathers ate the manna in the wilderness, as it is written, "He gave them bread from heaven to eat."

<sup>32</sup> Jesus therefore said to them, Truly, truly do I say to you, Moses hath not given you the bread from heaven; but my Father is giving you the true bread from heaven.

<sup>33</sup> For the bread of God is that which is coming down from heaven, and giving life to the world.

<sup>34</sup> They said therefore to him, Lord, evermore give us this bread.

<sup>35</sup> Jesus therefore said to them, I am the bread of life; he that cometh to me will not hunger; and he that believeth in me will never thirst.

<sup>36</sup> But I said to you, that ye have even seen, and do not believe.

<sup>37</sup> All that the Father giveth me will come to me; and him that cometh to me I will in no wise cast out;

38 for I have come down from heaven, not to do my own will, but the will of him that sent me.

39 And this is the will of him that sent me, that of all which he hath given me I should lose nothing, but should raise it up in the last day.

40 For this is the will of my Father, that every one who looketh on the Son and believeth in him, shall have everlasting life; and I will raise him up in the last day.

41 The Jews therefore murmured about him, because he said, I am the bread which came down from heaven;

42 and they said, Is not this Jesus, the son of Joseph, one whose father and mother we know? How is it then that this man saith, I have come down from heaven?

43 Jesus therefore answered and said to them, Murmur not among yourselves.

44 No one can come to me, unless the Father, who sent me, draw him: and I will raise him up in the last day.

45 It is written in the prophets, "And they shall all be taught of God." Every one that hath heard the Father, and hath learnt from him, cometh to me.

46 Not that any one hath seen the Father, but he who is from God; he hath seen the Father.

47 Truly, truly do I say to you, He that believeth hath everlasting life.

48 I am the bread of life.

49 Your fathers ate the manna in the wilderness, and died.

50 This is the bread which is coming down from heaven, that one may eat of it and not die.

51 I am the living bread which came down from heaven; if any one eat of my bread, he will live for ever. Yea, and the bread which I will give for the life of the world is my flesh.

52 The Jews therefore contended with one another, saying, How can this man give us his flesh to eat?

53 Jesus therefore said to them, Truly, truly do I say to you, Unless ye eat the flesh of the Son of man and drink his blood, ye have no life in you.

54 He that eateth my flesh and drinketh my blood hath everlasting life; and I will raise him up in the last day.

55 For my flesh is true food, and my blood is true drink.

56 He that eateth my flesh and drinketh my blood dwelleth in me, and I in him.

57 As the living Father sent me, and I live by reason of the Father; so he that eateth me, he also shall live by reason of me.



58 This is the bread which came down from heaven; not as the fathers ate, and died; he that eateth this bread will live for ever.

59 These things he said in a synagogue, while teaching in Capernaum.

60 Many therefore of his disciples, when they heard this, said, This teaching is hard; who can listen to it?

61 Jesus therefore knew within himself that his disciples were murmuring about this, and said to them, Doth this offend you?

62 What then if ye behold the Son of man ascending where he was before?

63 It is the spirit which maketh alive; the flesh profiteth nothing. The words which I have spoken to you are spirit, and are life.

64 But there are some of you who do not believe. For Jesus knew from the beginning who they were that did not believe, and who it was that would betray him.

65 And he said, For this cause I have told you, that no one can come to me, unless it hath been given him from the Father.

66 From this time many of his disciples went back, and walked no more with him.

67 Jesus therefore said to the twelve, Do ye also wish to go away?

68 Simon Peter answered him, Lord, to whom shall we go? Thou hast words of everlasting life;

69 and we have believed and known, that thou art the Holy One of God.

70 Jesus answered them, Did not I choose you twelve? and one of you is a devil!

71 He spoke of Judas, the son of Simon Iscariot; for it was he that was about to betray him, being one of the twelve.

## 7

1 After these things Jesus walked in Galilee; for he would not walk in Judaea, because the Jews sought to kill him.

2 Now the feast of the Jews, the feast of tabernacles, was at hand.

3 His brothers therefore said to him, Depart hence, and go into Judaea, that thy disciples also may see thy works which thou art doing.

4 For no one doeth anything in secret, and yet himself seeketh to be known openly. If thou doest these things, manifest thyself to the world.

5 For even his brothers did not believe in him.

<sup>6</sup> Jesus saith to them, My time is not yet come; but your time is always ready.

<sup>7</sup> The world cannot hate you; but me it hateth, because I testify of it, that its works are evil.

<sup>8</sup> Go ye up to the feast; I go not up to this feast; for my time is not yet fully come.

<sup>9</sup> Having said these things, he remained in Galilee.

<sup>10</sup> But when his brothers had gone up to the feast, then he also went up, not openly, but as it were in secret.

<sup>11</sup> The Jews therefore sought him at the feast, and said, Where is that man?

<sup>12</sup> And there was much debating among the multitude concerning him. Some said, He is a good man; others said, Nay, but he deceiveth the multitude.

<sup>13</sup> No one, however, spoke openly of him, for fear of the Jews.

<sup>14</sup> But when it was now the midst of the feast, Jesus went up into the temple and taught.

<sup>15</sup> The Jews therefore marveled, saying, How knoweth this man letters, having never learned?

<sup>16</sup> Jesus therefore answered them, and said, My teaching is not mine, but his that sent me.

<sup>17</sup> If any one is desirous to do his will, he will know concerning the teaching, whether it is from God, or whether I speak from myself.

<sup>18</sup> He that speaketh from himself seeketh his own glory; but he that seeketh the glory of him that sent him, he is true, and in him is no unrighteousness.

<sup>19</sup> Hath not Moses given you the Law? and none of you keepeth the Law! Why do ye seek to kill me?

<sup>20</sup> The multitude answered, Thou hast a demon! Who seeketh to kill thee?

<sup>21</sup> Jesus answered and said to them, I have done one good work, and ye are all wondering.

<sup>22</sup> Moses hath given you circumcision, (not that it is from Moses, but from the fathers;) and ye on the sabbath circumsise a man.

<sup>23</sup> If a man receive circumcision on the sabbath, that the law of Moses may not be broken, are ye angry at me, because I have restored soundness to the whole body of a man on the sabbath?

<sup>24</sup> Judge not according to the appearance, but judge righteous judgment.

<sup>25</sup> Then some of the men of Jerusalem said, Is not this he whom they seek to kill?

<sup>26</sup> and see! he speaketh boldly, and they say nothing to him. Have the rulers discovered certainly that this man is the Christ?

<sup>27</sup> Still, as to this man, we know whence he is; but when the Christ cometh, no one knoweth whence he is.

<sup>28</sup> Jesus therefore cried aloud, teaching in the temple and saying, Ye both know me, and ye know whence I am; and I have not come of myself, but there is in truth one who sent me, whom ye know not.

<sup>29</sup> I know him, because I am from him, and he hath sent me.

<sup>30</sup> Therefore they sought to take him; but no one laid hands on him, because his hour had not yet come.

<sup>31</sup> But of the multitude many believed in him, and said, When the Christ cometh, will he do more signs than these which this man doeth?

<sup>32</sup> The Pharisees heard the multitude thus debating concerning him; and the chief priest and the Pharisees sent officers to seize him.

<sup>33</sup> Jesus therefore said, Yet a little while I am with you, and then I go to him that sent me.

<sup>34</sup> Ye will seek me and not find me; and where I am, ye cannot come.

<sup>35</sup> The Jews therefore said among themselves, Whither will this man go, that we shall not find him? Will he go to the dispersed among the Greeks, and teach the Greeks?

<sup>36</sup> What meaneth this which he said, Ye will seek me, and not find me; and where I am, ye cannot come?

<sup>37</sup> On the last day, which is the great day, of the feast, Jesus stood and cried aloud, saying, If any one thirst, let him come to me, and drink.

<sup>38</sup> He that believeth in me, from within him, as the Scripture hath said, will flow rivers of living water.

<sup>39</sup> But this he said of the Spirit, which those that believed in him were to receive; for the Spirit was not yet, because Jesus was not yet glorified.

<sup>40</sup> Some of the multitude therefore, when they heard these words, said, This is in truth the prophet. Others said, This is the Christ.

<sup>41</sup> Others said, Doth the Christ then come from Galilee?

<sup>42</sup> Hath not the Scripture said, that the Christ cometh from the seed of David, and from Bethlehem, the town where David was?

<sup>43</sup> So there was a division among the multitude because of him.

<sup>44</sup> And some of them wished to seize him; but no one laid hands on him.

45 The officers therefore came to the chief priests and Pharisees, who said to them, Why did ye not bring him?

46 The officers answered, Never man spoke like this man.

47 The Pharisees answered them, Have ye also been deceived?

48 Hath any one of the rulers believed in him? or of the Pharisees?

49 but this multitude that know not the Law are accursed.

50 Nicodemus saith to them, being one of them,

51 Doth our law judge a man, unless it first hear from him, and know what he doeth?

52 They answered and said to him, Art thou too from Galilee? Search and see that no prophet ariseth from Galilee.

53 {Joh 7:53 - 8:12: This passage is omitted as ungenueine by Tischendorf and most critical editors of the Greek Testament. It is found in some manuscripts, but not in the most ancient. It is, however, very generally regarded as a genuine relic of the teaching of Christ, though not forming a part of the fourth Gospel. I give it in the text of Tregelles, omitting the words which he incloses in brackets. Tregelles, however, does not suppose it to be genuine.} [[And they went each to his house;

## 8

1 but Jesus went to the mount of Olives.

2 And early in the morning he came again to the temple, and all the people were coming to him. And he sat down and taught them.

3 And the scribes and the Pharisees bring to him a woman taken in adultery; and having set her in the midst,

4 they say to him, Teacher, this woman was taken in adultery, in the very act.

5 Now in the Law Moses commanded us to stone such persons; what then dost thou say?

6 But this they said to try him, that they might be able to accuse him. But Jesus stooped down, and with his finger wrote on the ground.

7 But when they continued asking him, he lifted himself up, and said to them, Let him that is without sin among you first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And when they heard this, they went out one by one, beginning with the oldest; and Jesus was left alone, and the woman who was in the midst.

10 And Jesus lifted himself up and said to her, Woman, where are they? Did no one condemn thee!

11 And she said, No one, Lord. And Jesus said, neither do I condemn thee; go, and sin no more.

12 Again therefore Jesus spoke to them, saying, I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the light of life.]]

13 The Pharisees therefore said to him, Thou bearest witness of thyself; thy witness is not true.

14 Jesus answered and said to them, Though I bear witness of myself, my witness is true; for I know whence I came, and whither I go; ye know not whence I come, or whither I go.

15 Ye judge according to the flesh; I judge no one.

16 But even if I myself should judge, my judgment is true, because I am not alone, but I and he who sent me.

17 Moreover, it is written in your law, that the witness of two men is true.

18 I am one who bear witness of myself, and the Father who sent me beareth witness of me.

19 They said therefore to him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father. If ye knew me, ye would know my Father also.

20 These words he spoke in the treasury, while teaching in the temple; and no one laid hands on him, because his hour had not yet come.

21 Again therefore he said to them, I go away, and ye will seek me, and will die in your sin. Whither I go, ye cannot come.

22 The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come?

23 And he said to them, Ye are from beneath, I am from above; ye are of this world, I am not of this world.

24 Therefore I said to you, that ye will die in your sins; for unless ye believe that I am He, ye will die in your sins.

25 They said therefore to him, Who art thou? Jesus said to them, In the first place, I am just that which I speak to you.

26 I have many things to say, and to judge, concerning you; but he who sent me is true; and I speak to the world what I heard from him.

27 They understood not that he spoke to them of the Father.

28 Jesus therefore said, When ye have lifted up the Son of man, then ye will know that I am He, and do nothing of myself, but speak these things as the Father taught me.

29 And he that sent me is with me; he hath not left me alone, for I always do the things that please him.

30 As he spoke these words, many believed in him.

31 Jesus therefore said to those Jews who believed in him, If ye continue in my word, ye are truly my disciples;

32 and ye will know the truth, and the truth will make you free.

33 They answered him, We are Abraham's offspring, and have never been in bondage to any one; how sayest, thou, Ye will be made free?

34 Jesus answered them, Truly, truly do I say to you, Every one that committeth sin is a bond-servant of sin.

35 And the bond-servant abideth not in the house for ever; the son abideth for ever.

36 If therefore the Son make you free, ye will be free indeed.

37 I know that ye are Abraham's offspring; but ye seek to kill me, because my word is not received within you.

38 I speak what I have seen with the Father; and ye accordingly do what ye have seen with your father.

39 They answered and said to him, Abraham is our father. Jesus saith to them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath spoken to you the truth, which I heard from God; this did not Abraham.

41 Ye do the works of your father. They said to him, We were not born of fornication; we have one Father, God.

42 Jesus said to them, If God were your father, ye would love me; for from God I proceeded forth and am come; neither came I of myself, but he sent me.

43 Why do ye not understand my language? It is because ye cannot listen to my word.

44 Ye are of your father the Devil, and what your father desireth ye are ready to do. He was a murderer from the beginning; and he abideth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh from his own nature; for he is a liar, and the father of it.

45 But because I speak the truth, ye believe me not.

46 Which of you convicteth me of sin? If I speak truth, Why do ye not believe me?

47 He that is of God heareth God's words; for this cause ye do not hear, because ye are not of God.

48 The Jews answered and said to him, Say we not well, that thou art a Samaritan, and hast a demon?

49 Jesus answered, I have not a demon, but I honor my Father, and ye dishonor me.

50 But I seek not my own glory; there is one that seeketh and judgeth.

51 Truly, truly do I say to you, If any one keep my word, he will never see death.

<sup>52</sup> The Jews said to him, Now we know that thou hast a demon. Abraham died, and the prophets; and thou sayest, If any one keep my word, he will never taste of death.

<sup>53</sup> Art thou greater than our father Abraham, who died? The prophets also died. Whom dost thou make thyself?

<sup>54</sup> Jesus answered, If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom ye say, He is our God:

<sup>55</sup> yet ye know him not; but I know him. And if I should say, I know him not, I should be a liar like you. But I know him, and keep his word.

<sup>56</sup> Your father Abraham exulted that he might see my day; and he saw it, and was glad.

<sup>57</sup> The Jews therefore said to him, Thou art not yet fifty years old, and hast thou seen Abraham?

<sup>58</sup> Jesus said to them, Truly, truly do I say to you, From before Abraham was, I have been.

<sup>59</sup> They therefore took up stones to throw at him; but Jesus concealed himself, and went out of the temple.

## 9

<sup>1</sup> And as he was passing along, he saw a man who had been blind from his birth.

<sup>2</sup> And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he was born blind?

<sup>3</sup> Jesus answered, Neither did this man sin, nor his parents; but that the works of God might be made manifest in him.

<sup>4</sup> We must work the works of him that sent me, while it is day; the night is coming, when no one can work.

<sup>5</sup> As long as I am in the world, I am the light of the world.

<sup>6</sup> Having thus spoken, he spat on the ground, and made clay with the spittle, and anointed his eyes with the clay,

<sup>7</sup> and said to him, Go, wash in the pool of Siloam; (which is, when translated, Sent.) He went away therefore, and washed and came seeing.

<sup>8</sup> The neighbors therefore, and they who before had seen him as a beggar, said, Is not this he that sits and begs?

<sup>9</sup> Some said, This is he. Others said, No, but he is like him. He said, I am he.

<sup>10</sup> They said therefore to him How then were thine eyes opened?

<sup>11</sup> He answered, The man who is called Jesus made clay and anointed my eyes, and said to me, Go to Siloam, and wash. I went therefore and washed, and received sight.

12 And they said to him, Where is that man? He saith, I do not know.

13 They bring to the Pharisees him who had once been blind.

14 And the day on which Jesus made the clay and opened his eyes was the sabbath.

15 Again therefore the Pharisees also asked him how he received his sight. He said to them, He put clay on my eyes, and I washed them, and I see.

16 Therefore some of the Pharisees said, This man is not from God, because he keepeth not the sabbath. Others said, How can a man that is a sinner do such signs. And there was a division among them.

17 They say therefore to the blind man again, What dost thou say of him for having opened thine eyes? And he said, He is a prophet.

18 The Jews therefore did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? How then doth he now see?

20 His parents, answered and said, We know that this is our son, and that he was born blind;

21 but by what means he now seeth, we know not; or who opened his eyes, we know not; ask him, he is of age; he will speak for himself.

22 This his parents said, because they feared the Jews. For the Jews had already agreed, that if any one should acknowledge him as the Christ, he should be put out of the synagogue.

23 Therefore his parents said, He is of age; ask him.

24 They therefore called a second time the man that had been blind, and said to him, Give glory to God; we know that this man is a sinner.

25 He therefore answered, Whether he is a sinner, I know not; one thing I know, that, whereas I was blind, now I see.

26 They said to him, What did he do to thee? How did he open thine eyes?

27 He answered them, I have already told you, and ye did not hear; why would ye hear it again? Are ye also inclined to become his disciples?

28 They reviled him, and said, Thou art his disciple; but we are disciples of Moses.

29 We know that God hath spoken to Moses; but as for this man, we know not whence he is.



<sup>30</sup> The man answered and said to them, Why, herein is a marvelous thing, that ye know not whence he is, and yet he opened my eyes.

<sup>31</sup> We know that God heareth not sinners; but if any one is a worshipper of God, and doeth his will, him he heareth.

<sup>32</sup> Since the world began, it was never heard that any one opened the eyes of a man born blind.

<sup>33</sup> If this man were not from God, he could do nothing.

<sup>34</sup> They answered and said to him, Thou wast wholly born in sins, and dost thou teach us? And they cast him out.

<sup>35</sup> Jesus heard that they had cast him out; and he found him, and said, Dost thou believe in the Son of man?

<sup>36</sup> He answered and said, And who is he, Lord, that I may believe in him?

<sup>37</sup> Jesus said to him, Thou hast both seen him, and it is he that talketh with thee.

<sup>38</sup> And he said, I believe, Lord; and he prostrated himself before him.

<sup>39</sup> And Jesus said, For judgment came I into this world; that they who see not might see, and that they who see might become blind.

<sup>40</sup> Some of the Pharisees who were with him heard this, and said to him, Are we also blind?

<sup>41</sup> Jesus said to them, If ye were blind, ye would not have sin; but now ye say, We see. Your sin remaineth.

## 10

<sup>1</sup> Truly, truly do I say to you, He that entereth not through the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber;

<sup>2</sup> but he that entereth through the door is the shepherd of the sheep.

<sup>3</sup> To him the porter openeth; and the sheep hear his voice; and his own sheep he calleth by name, and leadeth them out.

<sup>4</sup> When he hath put forth all his own, he goeth before them, and the sheep follow him, because they know his voice.

<sup>5</sup> But a stranger they will not follow, but will flee from him; because they know not the voice of strangers.

<sup>6</sup> This parable Jesus spoke to them; but they did not understand what the things were which he spoke to them.

<sup>7</sup> Jesus therefore said, Truly, truly do I say to you, I am the door of the sheep.

<sup>8</sup> All those who came are thieves and robbers; but the sheep did not hear them.

<sup>9</sup> I am the door; if any one enter through me, he will be saved, and will go in and out, and find pasture.

<sup>10</sup> The thief cometh not but to steal, and to kill, and to destroy; I came that they might have life, and have abundance.

<sup>11</sup> I am the good shepherd; the good shepherd giveth his life for the sheep.

<sup>12</sup> He that is a hireling and not a shepherd, nor the owner of the sheep, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep;

<sup>13</sup> because he is a hireling, and careth not for the sheep.

<sup>14</sup> I am the good shepherd, and I know my sheep, and they know me,

<sup>15</sup> even as the Father knoweth me, and I know the Father; and I give my life for the sheep.

<sup>16</sup> And other sheep I have, which are not of this fold; them also I must bring; and they will hear my voice, and there will be one flock, one shepherd.

<sup>17</sup> On this account the Father loveth me, because I lay down my life, that I may take it again.

<sup>18</sup> No one taketh it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it again; this charge I received from my Father.

<sup>19</sup> Again there arose a division among the Jews on account of these words.

<sup>20</sup> Many of them said, He hath a demon, and is mad; why do ye hear him?

<sup>21</sup> Others said, These are not the words of one that hath a demon. Can a demon open the eyes of the blind?

<sup>22</sup> And the feast of the dedication came at Jerusalem. It was winter;

<sup>23</sup> and Jesus was walking in the temple, in Solomon's porch.

<sup>24</sup> Then came the Jews around him, and said to him, How long dost thou hold our minds in suspense? If thou art the Christ, tell us plainly.

<sup>25</sup> Jesus answered them, I have told you, and ye do not believe. The works that I do in my Father's name, these bear witness of me.

<sup>26</sup> But ye do not believe, because ye are not of my sheep, as I said to you.

<sup>27</sup> My sheep hear my voice, and I know them, and they follow me;

<sup>28</sup> and I give them everlasting life; and they shall never perish, nor shall any one tear them out of my hand.

<sup>29</sup> That which my Father hath given me is greater than all; and no one is able to tear [[them]] out of the Father's hand.

<sup>30</sup> I and the Father are one.

<sup>31</sup> The Jews again took up stones to stone him.

<sup>32</sup> Jesus answered them, Many good works have I shown you from the Father; for which of those works do ye stone me?

<sup>33</sup> The Jews answered him, Not for a good work do we stone thee, but for blasphemy, and because thou, who art a man, makest thyself God.

<sup>34</sup> Jesus answered them, Is it not written in your Law, "I said, ye are gods"?

<sup>35</sup> If he called them gods, to whom the word of God came, and the Scripture cannot be made void,

<sup>36</sup> say ye of him whom the Father sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?

<sup>37</sup> If I do not the works of my Father, believe me not.

<sup>38</sup> But if I do them, though ye believe not me, believe the works; that ye may learn and know that the Father is in me, and I in the Father.

<sup>39</sup> They sought therefore to seize him; and he went forth out of their hands.

<sup>40</sup> And he went away again beyond the Jordan, to the place where John was at first baptizing; and there he abode.

<sup>41</sup> And many came to him, and said, John indeed wrought no sign; but everything that John said of this man was true.

<sup>42</sup> And many believed in him there.

## 11

<sup>1</sup> But there was a certain man sick, Lazarus of Bethany, the town of Mary and her sister Martha.

<sup>2</sup> It was the Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.

<sup>3</sup> The sisters therefore sent to him, saying, Lord, behold, he whom thou lovest is sick.

<sup>4</sup> And Jesus hearing this said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.

<sup>5</sup> Now Jesus loved Martha, and her sister, and Lazarus.

<sup>6</sup> When therefore he heard that he was sick, he remained in the place where he was two days.

<sup>7</sup> Then after this he saith to the disciples, Let us go into Judaea again.

<sup>8</sup> The disciples say to him, Rabbi, the Jews but just now were seeking to stone thee, and goest thou thither again?

<sup>9</sup> Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world;

<sup>10</sup> but if a man walk in the night, he stumbleth; because the light is not in him.

<sup>11</sup> This he spoke, and afterwards said to them, Our friend Lazarus hath fallen asleep; but I go that I may awake him out of sleep.

<sup>12</sup> The disciples therefore said to him, Lord, if he hath fallen asleep, he will recover.

<sup>13</sup> But Jesus had spoken of his death; but they thought that he spoke of the taking of rest in sleep.

<sup>14</sup> Then therefore Jesus said to them plainly: Lazarus is dead.

<sup>15</sup> And I am glad for your sakes that I was not there; that ye may believe; but let us go to him.

<sup>16</sup> Then said Thomas, who was called Didymus, to his fellow-disciples, Let us also go, that we may die with him.

<sup>17</sup> Having come, therefore, Jesus found that he had been four days in the tomb.

<sup>18</sup> Now Bethany was near Jerusalem, about fifteen furlongs off;

<sup>19</sup> and many of the Jews had come to Martha and Mary, to comfort them concerning their brother.

<sup>20</sup> Martha therefore, as soon as she heard that Jesus was coming, went to meet him; but Mary continued sitting in the house.

<sup>21</sup> Then said Martha to Jesus, Lord, if thou hadst been here, my brother had not died;

<sup>22</sup> and even now I know that whatever thou shalt ask of God, God will give it thee.

<sup>23</sup> Jesus saith to her, Thy brother will rise again.

<sup>24</sup> Martha saith to him, I know that he will rise again in the resurrection at the last day.

<sup>25</sup> Jesus said to her, I am the resurrection and the life: he that believeth in me, though he have died, will live;

<sup>26</sup> and whoever liveth and believeth in me will never die. Believest thou this?

<sup>27</sup> She saith to him, Yea, Lord; I believe that thou art the Christ, the Son of God, he who was to come into the world.

<sup>28</sup> And having said this, she went away, and called Mary her sister secretly, saying, The Teacher is here and calleth for thee.

<sup>29</sup> She, when she heard this, riseth quickly and cometh to him.

<sup>30</sup> Now Jesus had not yet come into the town, but was still in the place where Martha met him.

<sup>31</sup> The Jews then who were with her in the house and comforting her, when they saw that Mary rose up hastily and went out, followed her, thinking that she was going to the tomb to weep there.

<sup>32</sup> Then Mary, when she came where Jesus was, as soon as she saw him fell down at his feet, saying to him, Lord, if thou hadst been here, my brother had not died.

<sup>33</sup> Jesus therefore when he saw her weeping, and the Jews also weeping who came with her, was greatly moved in his spirit, and much troubled,

<sup>34</sup> and said, Where have ye laid him? They say to him, Lord, come and see.

<sup>35</sup> Jesus wept.

<sup>36</sup> The Jews therefore said, See, how he loved him!

<sup>37</sup> But some of them said, Could not he, who opened the eyes of the blind man, have also caused that this man should not have died?

<sup>38</sup> Jesus therefore, again greatly moved within himself, cometh to the tomb. It was a cave, and a stone lay against it.

<sup>39</sup> Jesus saith, Take away the stone. Martha, the sister of him that was dead, saith to him, Lord, by this time the body is offensive; for he hath been dead four days.

<sup>40</sup> Jesus saith to her, Did I not tell thee, that if thou wouldst believe, thou shouldst see the glory of God?

<sup>41</sup> They therefore took away the stone. And Jesus lifted up his eyes to heaven, and said, Father! I thank thee that thou hast heard me.

<sup>42</sup> Yet I knew that thou hearest me always; but for the sake of the multitude standing around I said it, that they might believe that thou didst send me.

<sup>43</sup> And having thus spoken, he cried with a loud voice, Lazarus, come forth!

<sup>44</sup> He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith to them, Loose him, and let him go.

<sup>45</sup> Many of the Jews therefore who had come to Mary, and had seen what he did, believed in him.

<sup>46</sup> But some of them went away to the Pharisees, and told them what Jesus had done.

<sup>47</sup> Therefore the chief priests and the Pharisees gathered a council, and said, What are we to do, seeing that this man worketh many signs?

<sup>48</sup> If we thus let him alone, all will believe in him; and the Romans will come, and take away both our place and nation.

<sup>49</sup> And a certain one of them, Caiaphas, being high-priest that year, said to them, Ye know nothing at all;

<sup>50</sup> nor do ye consider that it is expedient for us that one man die for the people, and not the whole nation perish.

<sup>51</sup> And this he spoke not from himself; but being high-priest that year he prophesied that Jesus was about to die for the nation;

<sup>52</sup> and not for the nation only, but that he might also gather together in one body the children of God that are scattered abroad.

<sup>53</sup> Therefore from that day forth they consulted together to put him to death.

<sup>54</sup> Jesus therefore no longer walked openly among the Jews, but departed thence to the country near the wilderness, to a city called Ephraim, and there abode with the disciples.

<sup>55</sup> And the passover of the Jews was at hand; and many went out of the country up to Jerusalem before the passover, to purify themselves.

<sup>56</sup> They sought therefore for Jesus, and said one to another, as they stood in the temple, What think ye? that he will not come to the feast?

<sup>57</sup> Now the chief priests and the Pharisees had given orders, that, if any one knew where he was, he should give information, that they might seize him.

## 12

<sup>1</sup> Jesus, therefore, six days before the passover, came to Bethany, where Lazarus was, whom Jesus raised from the dead.

<sup>2</sup> They made therefore a supper for him there, and Martha served; but Lazarus was one of those who reclined at the table with him.

<sup>3</sup> Then Mary, taking a pound of ointment of pure spikenard, very costly, anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment.

<sup>4</sup> But Judas Iscariot, one of his disciples, he who was about to betray him, saith,

<sup>5</sup> Why was not this ointment sold for three hundred denaries, and given to the poor?

<sup>6</sup> And this he said, not because he cared for the poor, but because he was a thief, and kept the purse, and bore what was put therein.

7 Then said Jesus, Let her alone, that she may keep it until the day of my burial.

8 For the poor ye have always with you, but me ye have not always.

9 The great multitude of the Jews therefore knew that he was there; and they came, not only on account of Jesus, but that they might see Lazarus also, whom he raised from the dead.

10 But the priests consulted together that they might put Lazarus also to death;

11 because on his account many of the Jews were going away, and believing in Jesus.

12 On the next day, a great multitude that had come to the feast, hearing that Jesus was coming to Jerusalem,

13 took branches of palm-trees, and went forth to meet him, crying aloud, Hosanna! blessed is he who cometh in the name of the Lord, even the king of Israel!

14 And Jesus, having found a young ass, sat thereon, as it is written,

15 "Fear not, daughter of Zion! lo! thy king cometh, sitting on an ass's colt."

16 These things his disciples did not understand at the first; but when Jesus had been glorified, then they remembered that these things were written of him, and that they had done these things to him.

17 The multitude therefore that was with him when he called Lazarus out of the tomb and raised him from the dead bore witness.

18 For this cause also the multitude met him, because they had heard that he had wrought, this sign.

19 The Pharisees therefore said among themselves, Ye see that ye effect nothing; o! the world hath gone after him.

20 Now there were certain Greeks among those who came up to worship at the feast.

21 These came therefore to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we wish to see Jesus.

22 Philip goeth and telleth Andrew; Andrew and Philip go and tell Jesus.

23 But Jesus answereth them, saying, The hour hath come that the Son of man should be glorified.

24 Truly, truly do I say to you, Unless a grain of wheat fall into the ground and die, itself abideth alone; but if it die, it beareth much fruit.

25 He that loveth his life loseth it; and he that hateth his life in this world will keep it unto everlasting life.

<sup>26</sup> If any one be a servant to me, let him follow me; and where I am, there also will my servant be; if any one serve me, the Father will honor him.

<sup>27</sup> Now is my soul troubled; and what shall I say? Father, save me from this hour! But for this cause I came to this hour.

<sup>28</sup> Father, glorify thy name! Then came there a voice from heaven: Yea, I have glorified it, and will glorify it again.

<sup>29</sup> The multitude therefore that stood by, hearing this, said that it thundered. Others said, An angel hath spoken to him.

<sup>30</sup> Jesus answered and said, This voice hath come not for my sake, but for yours.

<sup>31</sup> Now is the judgment of this world; now will the prince of this world be cast out;

<sup>32</sup> and I, if I be lifted up from the earth, shall draw all men to me.

<sup>33</sup> This he said, signifying what kind of death he was to die.

<sup>34</sup> The multitude therefore answered him, We have heard out of the Law that the Christ abideth for ever; how then dost thou say that the Son of man must be lifted up? Who is this Son of man?

<sup>35</sup> Jesus therefore said to them, Yet a little while is the light among you. Walk while ye have the light, that darkness may not overtake you; and he that walketh in the darkness knoweth not whither he goeth.

<sup>36</sup> While ye have the light, believe in the light, that ye may become sons of light. These things spoke Jesus, and went away, and hid himself from them.

<sup>37</sup> But though he had wrought so many signs before them, they did not believe in him;

<sup>38</sup> that what was spoken by Isaiah the prophet might be fulfilled, "Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?"

<sup>39</sup> For this cause they could not believe, because Isaiah said again,

<sup>40</sup> "He hath blinded their eyes, and hardened their heart; lest they should see with their eyes, and understand with their heart, and turn from their ways, and I should heal them."

<sup>41</sup> These things said Isaiah, because he saw his glory, and spoke of him.

<sup>42</sup> Yet even of the rulers many believed in him; but on account of the Pharisees they did not acknowledge him, lest they should be put of the synagogue;

<sup>43</sup> for they loved the glory that is of men more than the glory that is of God.



<sup>44</sup> But Jesus cried aloud, and said, He that believeth in me, believeth not in me, but in him that sent me;

<sup>45</sup> and he that beholdeth me, beholdeth him that sent me.

<sup>46</sup> I have come a light into the world, that whoever believeth in me may not remain in the darkness.

<sup>47</sup> And if any one hear my words, and keep them not, I do not judge him; for I came not to judge the world, but to save the world.

<sup>48</sup> He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, that will judge him in the last day.

<sup>49</sup> Because I have not spoken from myself; but the Father who sent me hath himself committed to me what I should say, and what I should speak;

<sup>50</sup> and I know that what he hath committed to me is everlasting life. What I speak therefore, I speak as the Father hath directed me.

## 13

<sup>1</sup> Now before the feast of the passover, Jesus, knowing that his hour had come that he should depart out of this world to the Father, having loved his own who were in the world, loved them unto the end.

<sup>2</sup> And supper being served,—the Devil having already put it into the heart of Judas Iscariot, the son of Simon, to betray him,—

<sup>3</sup> he, knowing that the Father had given all things into his hands, and that he came forth from God, and was going to God,

<sup>4</sup> riseth from the supper, and layeth aside his garments, and took a towel, and girded himself.

<sup>5</sup> Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

<sup>6</sup> So he cometh to Simon Peter; who saith to him, Lord, dost thou wash my feet?

<sup>7</sup> Jesus answered and said to him, What I do thou knowest not now, but thou wilt know hereafter.

<sup>8</sup> Peter saith to him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

<sup>9</sup> Simon Peter saith to him, Lord, not my feet only, but also my hands and my head.

<sup>10</sup> Jesus saith to him, He that hath bathed needeth not to wash himself, but is wholly clean; and ye are clean, but not all.

11 For he knew who was about to betray him; for this reason he said, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and placed himself again at the table, he said to them, Know ye what I have done to you?

13 Ye call me the Teacher, and the Lord; and ye say well; for so I am.

14 If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet.

15 For I have given you an example, that ye also should do as I have done to you.

16 Truly, truly do I say to you, A servant is not greater than his lord, nor one who is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 I speak not of you all; I know whom I chose; but that the Scripture may be fulfilled, "He that eateth bread with me, hath lifted up his heel against me."

19 I tell you now before it hath come to pass, that when it hath come to pass ye may believe that I am He.

20 Truly, truly do I say to you, He that receiveth whomever I send, receiveth me; and he that receiveth me, receiveth him who sent me.

21 Having said this, Jesus was troubled in spirit, and testified, and said, Truly, truly do I say to you, that one of you will betray me.

22 The disciples therefore looked at one another, doubting of whom he spoke.

23 There was reclining on Jesus' bosom one of his disciples, whom Jesus loved.

24 To him therefore Simon Peter maketh a sign, and saith to him, Tell who it is of whom he is speaking.

25 He, therefore, leaning back on the breast of Jesus, saith to him, Lord, who is it?

26 Jesus answereth, It is he for whom I shall dip the morsel and give it to him. Having therefore dipped the morsel, he taketh and giveth it to Judas, the son of Simon Iscariot.

27 And after the morsel, Satan entered into him. Jesus therefore saith to him, What thou doest, do quickly.

28 Now no one at the table knew for what intent he said this to him.

29 For some thought, because Judas kept the purse, that Jesus said to him, Buy what we need for the feast; or that he should give something to the poor.

30 He then, having received the morsel, went out immediately; and it was night.

<sup>31</sup> When therefore he had gone out, Jesus saith, Now is the Son of man glorified, and God is glorified in him.

<sup>32</sup> If God is glorified in him, God will also glorify him in himself, and will immediately glorify him.

<sup>33</sup> My children, yet a little while I am with you. Ye will seek me; and, as I said to the Jews, Whither I go, ye cannot come, so now I say to you.

<sup>34</sup> A new commandment I give you, that ye love one another; as I have loved you, that ye also love one another.

<sup>35</sup> By this will all men know that ye are my disciples, if ye have love one for another.

<sup>36</sup> Simon Peter saith to him, Lord, whither dost thou go? Jesus answered, Whither I go, thou canst not follow me now; but thou wilt follow me afterward.

<sup>37</sup> Peter saith to him, Lord, why cannot I follow thee now? I will lay down my life for thee.

<sup>38</sup> Jesus answereth, Wilt thou lay down thy life for me? Truly, truly do I say to thee, A cock will not crow, till thou hast thrice denied me.

## 14

<sup>1</sup> Let not your heart be troubled. Have faith in God, and have faith in me.

<sup>2</sup> In my Father's house are many mansions; if it were not so, I would have told you. For I go away to prepare a place for you;

<sup>3</sup> and when I have gone away and prepared a place for you, I will come again, and will take you to myself; that where I am, ye also may be.

<sup>4</sup> And ye know the way whither I go.

<sup>5</sup> Thomas saith to him, Lord, we know not whither thou goest; how then do we know the way?

<sup>6</sup> Jesus saith to him, I am the way, and the truth, and the life; no one cometh to the Father but through me.

<sup>7</sup> If ye knew me, ye would know my Father also; and from this time ye know him, and have seen him.

<sup>8</sup> Philip saith to him, Lord, show us the Father, and we shall be satisfied.

<sup>9</sup> Jesus saith to him, Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father; how is it that thou sayest, Show us the Father?

<sup>10</sup> Dost thou not believe that I am in the Father, and the Father in me? The words that I speak to you, I speak not from myself; but the Father, who dwelleth in me, doeth his works.

11 Believe me, that I am in the Father, and the Father in me; but if not, believe for the very works' sake.

12 Truly, truly do I say to you, He that believeth in me, the works that I do shall he do also, and greater than these shall he do; because I am going to the Father,

13 and whatever ye shall ask in my name, that will I do; that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 If ye love me, ye will keep my commandments;

16 and I will pray the Father, and he will give you another Comforter, that he may be with you for ever;

17 the Spirit of truth, which the world cannot receive, because it doth not behold it, nor know it; ye know it, because it abideth with you, and will be in you.

18 I will not leave you bereaved; I am coming to you.

19 Yet a little while, and the world beholdeth me no more; but ye will behold me, because I live, and ye will live.

20 In that day ye will know that I am in my Father, and ye in me, and I in you.

21 He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me will be loved by my Father; and I will love him, and will manifest myself to him.

22 Judas, not Iscariot, saith to him, And how is it, Lord, that thou art going to manifest thyself to us, and not to the world?

23 Jesus answered and said to him, If any one loveth me, he will keep my word; and my Father will love him, and we will come to him, and make our abode with him.

24 He that loveth me not, keepeth not my words; and the word which ye hear is not mine, but the Father's who sent me.

25 These things have I spoken to you, while abiding with you;

26 but the Comforter, the Holy Spirit which the Father will send in my name, he will teach you all things, and bring to your remembrance all things which I have said to you.

27 Peace I leave with you; my peace I give to you; not as the world giveth, do I give to you. Let not your heart be troubled, nor let it be afraid.

28 Ye heard me say to you, I am going away, and am coming again to you. If ye loved me, ye would have rejoiced that I go to the Father; for the Father is greater than I.

29 And now I have told you before it hath come to pass, that when it hath come to pass ye may believe.

<sup>30</sup> I shall not talk much more with you. For the prince of the world cometh, and hath nothing in me.

<sup>31</sup> But [[this must be]] that the world may know that I love the Father, and that as the Father gave me commandment so I do. Arise, let us go hence.

## 15

<sup>1</sup> I am the true vine, and my Father is the husbandman.

<sup>2</sup> Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he cleanseth, that it may bear more fruit.

<sup>3</sup> Ye are clean already, by reason of the word which I have spoken to you.

<sup>4</sup> Abide in me, and I in you. As the branch cannot bear fruit of itself, if it abide not in the vine, so neither can ye, unless ye abide in me.

<sup>5</sup> I am the vine, ye are the branches. He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing.

<sup>6</sup> If any one abideth not in me, he is cast forth as a branch, and is withered; and men gather it, and cast it into the fire, and it is burned.

<sup>7</sup> If ye abide in me, and my words abide in you, ask whatever ye will, and it shall be done for you.

<sup>8</sup> Herein is my Father glorified, that ye bear much fruit; and ye will become my disciples.

<sup>9</sup> As the Father hath loved me, so have I loved you; abide in my love.

<sup>10</sup> If ye keep my commandments, ye will abide in my love, even as I have kept my Father's commandments, and abide in his love.

<sup>11</sup> These things have I spoken to you, that my joy may remain in you, and that your joy may be made full.

<sup>12</sup> This is my commandment, that ye love one another, as I have loved you.

<sup>13</sup> Greater love hath no one than this, that he lay down his life for his friends.

<sup>14</sup> Ye are my friends, if ye do what I command you.

<sup>15</sup> No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things which I have heard from my Father, I have made known to you.

<sup>16</sup> Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should remain; that whatever ye ask of the Father in my name, he may give it you.

17 This I command you, that ye love one another.

18 If the world hateth you, ye know that it hath hated me before it hated you.

19 If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you.

20 Remember what I said to you, A servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my words, they will keep yours also.

21 But all these things will they do to you on account of my name, because they know not him that sent me.

22 If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which no other man hath done, they would not have sin; but now they have both seen and hated both me and my Father.

25 But this cometh to pass, that the word may be fulfilled that is written in their Law: "They hated me without a cause."

26 When the Comforter is come, whom I will send to you from the Father, the Spirit of truth, which proceedeth from the Father, he will bear witness of me.

27 And ye also are witnesses, because ye have been with me from the beginning.

## 16

1 These things have I spoken to you, that ye may not fall away.

2 They will put you out of the synagogues; yea, the hour is coming when every one that killeth you will think that he is offering sacrifice to God.

3 And these things will they do, because they neither know the Father nor me.

4 But I have spoken these things to you, that, when the time cometh, ye may remember that I myself told you of them. But these things I told you not at the beginning, because I was with you.

5 But now I go to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have spoken these things to you, sorrow hath filled your hearts.

7 But I tell you the truth; it is expedient for you that I depart. For if I do not depart, the Comforter will not come to you; but if I go, I will send him to you.

8 And when he is come, he will bring conviction to the world, of sin, and of righteousness, and of judgment.

9 Of sin, because they believe not in me;

10 of righteousness, because I go to the Father, and ye see me no more;

11 of judgment, because the prince of this world hath been judged.

12 I have yet many things to say to you, but ye cannot bear them now.

13 But when he, the Spirit of truth, is come, he will guide you into all the truth. For he will not speak from himself, but whatever he shall hear, that he will speak; and he will tell you the things to come.

14 He will glorify me, for he will receive of what is mine, and will tell it to you.

15 Every thing that the Father hath is mine. For this cause I said, that he receiveth of what is mine, and will tell it to you.

16 A little while, and ye no longer behold me; and again a little while, and ye will see me.

17 Some of his disciples therefore said to one another, What is this that he saith to us, A little while, and ye behold me not, and again a little while, and ye will see me? and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? We do not know what he is speaking of.

19 Jesus knew that they were desirous of asking him, and said to them, Is it of this that ye are inquiring of one another, that I said, A little while, and ye behold me not, and again a little while, and ye will see me?

20 Truly, truly do I say to you, that ye will weep and lament, but the world will rejoice; ye will be sorrowful, but your sorrow will be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, through joy that a man is born into the world.

22 So ye also now have sorrow; but I shall see you again, and your heart will rejoice, and your joy no one taketh from you.

23 And in that day ye will ask nothing of me. Truly, truly do I say to you, Whatever ye shall ask the Father, he will give it you in my name.

24 Hitherto ye have asked nothing in my name; ask, and ye will receive, that your joy may be made full.

25 These things I have spoken to you in parables. The time

is coming, when I shall no more speak to you in parables, but shall tell you plainly of the Father.

<sup>26</sup> In that day ye will ask in my name; and I do not tell you that I will pray the Father for you;

<sup>27</sup> for the Father himself loveth you, because ye have loved me, and have believed that I came forth from God.

<sup>28</sup> I came forth from the Father, and have come into the world; again, I leave the world, and go to the Father.

<sup>29</sup> His disciples say, Lo! now thou speakest plainly, and speakest no parable.

<sup>30</sup> Now are we sure that thou knowest all things, and needest not that any one should ask thee; by this we believe that thou camest forth from God.

<sup>31</sup> Jesus answered them, Do ye now believe?

<sup>32</sup> Behold, the hour is coming, yea, is now come, when ye will be scattered, every one to his own, and will leave me alone; and yet I am not alone, because the Father is with me.

<sup>33</sup> These things I have spoken to you, that in me ye may have peace. In the world ye have tribulation; but be of good cheer; I have overcome the world.

## 17

<sup>1</sup> When Jesus had thus spoken, he lifted up his eyes to heaven, and said, Father! the hour is come; glorify thy Son, that the Son may glorify thee;

<sup>2</sup> according as thou gavest him authority over all flesh, that he should give everlasting life to all whom thou hast given him.

<sup>3</sup> And this is the everlasting life, to know thee, the only true God, and Jesus Christ whom thou didst send.

<sup>4</sup> I have glorified thee on the earth, having finished the work which thou gavest me to do;

<sup>5</sup> and now, Father! do thou glorify me with thyself, with the glory which I had with thee before the world was.

<sup>6</sup> I manifested thy name to the men whom thou gavest me out of the world. Thine they were, and thou gavest them to me; and they have kept thy word.

<sup>7</sup> Now they know that all things whatever thou hast given me are from thee;

<sup>8</sup> for I have given to them the words which thou hast given me; and they received them, and knew surely that I came forth from thee, and believed that thou didst send me.

<sup>9</sup> I pray for them; I pray not for the world, but for those whom thou hast given me; for they are thine;



<sup>10</sup> and all things that are mine are thine, and thine are mine; and I am glorified in them.

<sup>11</sup> And I am no longer in the world; and they are in the world, and I come to thee. Holy Father! keep them in thy name which thou hast given me, that they may be one, even as we are.

<sup>12</sup> While I was with them, I kept them in thy name which thou hast given me, and guarded them; and no one of them is lost except the son of perdition, that the Scripture may be fulfilled.

<sup>13</sup> But now I come to thee; and these things I speak in the world, that they may have my joy made full in them.

<sup>14</sup> I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

<sup>15</sup> I do not pray thee to take them out of the world, but to keep them from evil.

<sup>16</sup> They are not of the world, even as I am not of the world.

<sup>17</sup> Sanctify them in thy truth; thy word is truth.

<sup>18</sup> As thou didst send me into the world, I also sent them into the world.

<sup>19</sup> And in their behalf I sanctify myself, that they also may be sanctified in the truth.

<sup>20</sup> Yet not for these alone do I pray, but also for those who believe in me through their word;

<sup>21</sup> that they all may be one; as thou, Father, art in me and I in thee, that they also may be in us, that the world may believe that thou didst send me.

<sup>22</sup> And the glory which thou hast given me, I have given them, that they may be one, even as we are one;

<sup>23</sup> I in them, and thou in me, that they may be made perfect in one, that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

<sup>24</sup> Father! as to that which thou hast given me, I desire that they also be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.

<sup>25</sup> Righteous Father! and yet the world knew thee not! but I knew thee, and these knew that thou didst send me.

<sup>26</sup> And I made known to them thy name, and will make it known; that the love wherewith thou hast loved me may be in them, and I in them.

## 18

<sup>1</sup> When Jesus had spoken these words, he went forth with his disciples across the brook Kedron, where was a garden, into which he entered with his disciples.

<sup>2</sup> And Judas also, his betrayer, knew the place; because Jesus often resorted thither with his disciples.

<sup>3</sup> Judas then, having received the band of soldiers, and officers from the chief priests and Pharisees, cometh thither with torches and lanterns and weapons.

<sup>4</sup> But Jesus, knowing all things that were coming upon him, went forth, and saith to them, Whom do ye seek?

<sup>5</sup> They answered him, Jesus the Nazarene. Jesus saith to them, I am he. Now Judas also, his betrayer, was standing with them.

<sup>6</sup> As soon then as he said to them, I am he, they went backward, and fell to the ground.

<sup>7</sup> Again therefore he asked them, Whom do ye seek? And they said, Jesus the Nazarene.

<sup>8</sup> Jesus answered, I have told you that I am he. If therefore ye are seeking me, let these men go.

<sup>9</sup> That the saying might be fulfilled which he spoke, "Of those whom thou hast given me, I have lost none."

<sup>10</sup> Then Simon Peter, having a sword, drew it and smote the servant of the high-priest, and cut off his right ear. And the servant's name was Malchus.

<sup>11</sup> Jesus therefore said to Peter, Put up the sword into the sheath. The cup which the Father hath given me, shall I not drink it?

<sup>12</sup> So the band and the captain, and the officers of the Jews, took Jesus and bound him,

<sup>13</sup> and carried him to Annas first; for he was father-in-law of Caiaphas, who was high-priest that year.

<sup>14</sup> And it was Caiaphas who counseled the Jews, that it was expedient that one man should die for the people.

<sup>15</sup> And Simon Peter and the other disciple followed Jesus. That disciple was an acquaintance of the high-priest, and went with Jesus into the court of the palace of the high-priest.

<sup>16</sup> But Peter was standing outside at the door. The other disciple therefore, who was an acquaintance of the high-priest, went out and spoke to her that kept the door, and brought in Peter.

<sup>17</sup> Then the maid-servant that kept the door saith to Peter, Art thou also one of this man's disciples? He saith, I am not.

<sup>18</sup> And the servants and the officers were standing there, having made a fire of coals, for it was cold, and were warming themselves; and Peter was standing with them and warming himself.

<sup>19</sup> The high-priest then asked Jesus about his disciples, and about his teaching.

<sup>20</sup> Jesus answered him, I have spoken plainly to the world; I always taught in a synagogue and in the temple, where all the Jews assemble, and in secret I spoke nothing.

<sup>21</sup> Why askest thou me? Ask those who have heard, what I have spoken to them; behold, these know what I have said.

<sup>22</sup> And when he had said this, one of the officers who was standing by struck Jesus on the face, saying, Is it thus that thou answerest the high-priest?

<sup>23</sup> Jesus answered him, If I spoke what is evil, testify to the evil; but if well, why dost thou strike me?

<sup>24</sup> Annas therefore sent him bound to Caiaphas the high-priest.

<sup>25</sup> And Simon Peter was standing and warming himself. So they said to him, Art thou also one of his disciples? He denied and said, I am not.

<sup>26</sup> One of the servants of the high-priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him?

<sup>27</sup> Then Peter denied again; and immediately a cock crew.

<sup>28</sup> Then they lead Jesus from Caiaphas to the governor's palace; and it was early. And they did not themselves go into the palace, that they might not be defiled, but might eat the passover.

<sup>29</sup> Pilate therefore went out to them, and saith, What accusation do ye bring against this man?

<sup>30</sup> They answered and said to him, If he had not been doing evil, we would not have delivered him up to thee.

<sup>31</sup> Pilate therefore said to them, Take him yourselves, and judge him according to your law. The Jews therefore said to him, It is not lawful for us to put any one to death.

<sup>32</sup> That the words of Jesus might be fulfilled, which he spoke, signifying what kind of death he was to die.

<sup>33</sup> Pilate therefore went into the palace again, and called Jesus, and said to him, Art thou the King of the Jews?

<sup>34</sup> Jesus answered, Dost thou say this of thyself, or did others tell thee concerning me?

<sup>35</sup> Pilate answered, Am I a Jew? Thy own nation and the chief priests delivered thee up to me. What hast thou done?

<sup>36</sup> Jesus answered, My kingdom is not of this world: if my kingdom were of this world, my servants would have fought, that I should not be delivered up to the Jews; but now is my kingdom not from hence.

<sup>37</sup> Pilate therefore said to him, Art thou a king then? Jesus answered, Thou sayest what is true; for I am a king. For this end have I been born, and for this cause have I come into

the world, that I may bear witness to the truth. Every one that is of the truth listeneth to my voice.

<sup>38</sup> Pilate saith to him, What is truth? And having said this, he went out again to the Jews, and saith to them, I find nothing criminal in him.

<sup>39</sup> But ye have a custom that I should release to you one at the passover: do ye desire, therefore, that I release to you the king of the Jews?

<sup>40</sup> Then they cried out again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

## 19

<sup>1</sup> Then therefore Pilate took Jesus and scourged him.

<sup>2</sup> And the soldiers platted a crown of thorns, and put it on his head, and put on him a purple robe, and approached him

<sup>3</sup> and said, Hail, king of the Jews! and they gave him blows on the face.

<sup>4</sup> Again Pilate went forth, and saith to them, Behold, I bring him forth to you, that ye may know that I find nothing criminal in him.

<sup>5</sup> Jesus therefore came forth, wearing the crown of thorns, and the purple robe. And [[Pilate]] saith to them, Behold the man!

<sup>6</sup> When therefore the chief priests and the officers saw him, they cried out, saying, Crucify! crucify! Pilate saith to them, Take him yourselves, and crucify him; for I find nothing criminal in him.

<sup>7</sup> The Jews answered him, We have a law, and according to the law he ought to die, because he made himself the Son of God.

<sup>8</sup> When Pilate therefore heard this, he was the more afraid;

<sup>9</sup> and went again into the palace, and saith to Jesus, Whence art thou? But Jesus gave him no answer.

<sup>10</sup> Pilate saith to him, Dost thou not speak to me? Dost thou not know that I have power to release thee, and have power to crucify thee?

<sup>11</sup> Jesus answered, Thou wouldst have no power against me, unless it had been given thee from above; for this cause he that delivered me up to thee hath the greater sin.

<sup>12</sup> From this time Pilate sought to release him. But the Jews cried out, saying, If thou release this man, thou art not a friend of Caesar. Every one that maketh himself a king, setteth himself against Caesar.

13 When therefore Pilate heard these words, he brought Jesus forth, and sat down on the judgment-seat, in a place called the Pavement, but in Hebrew, Gabbatha.

14 Now it was the preparation of the passover. It was about the sixth hour. And he saith to the Jews, Behold your king!

15 Upon this they cried out, Away with him! Away with him! Crucify him! Pilate saith to them, Shall I crucify your king? The chief priests answered, We have no king but Caesar.

16 Then therefore he delivered him up to them to be crucified. They therefore took Jesus;

17 and bearing his own cross, he went forth into the place called Place of a Skull; in Hebrew, Golgotha;

18 where they crucified him, and with him two others, one on each side, and Jesus in the midst.

19 And Pilate wrote an inscription also, and put it on the cross. And the writing was, "Jesus the Nazarene, the king of the Jews."

20 This inscription therefore was read by many of the Jews; for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek.

21 Therefore the chief priests of the Jews said to Pilate, Write not, The king of the Jews; but that he said, I am king of the Jews.

22 Pilate answered, What I have written, I have written.

23 Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part, and also his coat. Now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be. That the scripture might be fulfilled: "They parted my garments among them, and for my vesture they cast lots." These things the soldiers did.

25 Now there stood by the cross of Jesus his mother and his mother's sister, Mary the wife of Clopas, and Mary the Magdalene.

26 Jesus therefore, when he saw his mother, and the disciple whom he loved standing by, saith to his mother, Woman, behold thy son!

27 Then he saith to the disciple, Behold thy mother! And from that hour the disciple took her to his own home.

28 After this, Jesus knowing that all things were now finished, in order that the Scripture might be accomplished, saith, I thirst.

29 A vessel was brought full of vinegar; and putting a sponge filled with vinegar upon a stalk of hyssop, they raised it to his mouth.

30 When therefore he had received the vinegar, he said, It is finished! and he bowed his head, and yielded up his spirit.

31 The Jews therefore, because it was the preparation, that the bodies might not remain upon the cross on the sabbath, for that sabbath was a great day, besought Pilate that their legs might be broken, and that they might be taken away.

32 So the soldiers came and broke the legs of the first, and of the other who was crucified with him.

33 But when they came to Jesus, and saw that he was already dead, they broke not his legs;

34 but one of the soldiers with a spear pierced his side, and immediately there came out blood and water.

35 And he that hath seen hath borne witness, and his witness is true; and he knoweth that he saith what is true, that ye also may believe.

36 For these things came to pass, that the scripture might be fulfilled, "A bone of him shall not be broken."

37 And again another scripture saith, "They shall look on him whom they pierced."

38 And after this, Joseph of Arimathaea, being a disciple of Jesus, but concealing it for fear of the Jews, besought Pilate that he might take away the body of Jesus; and Pilate gave him leave. They came therefore and took him away.

39 Nicodemus also, he who at the first went to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds weight.

40 Then they took the body of Jesus, and wound it in linen cloths with the spices, as is the manner of the Jews in preparing for burial.

41 Now in the place where he was crucified there was a garden, and in the garden a new tomb, in which no one had ever been laid.

42 There then, on account of the Jews' preparation-day, they laid Jesus; for the tomb was at hand.

## 20

1 But on the first day of the week Mary the Magdalene cometh early, while it was yet dark, to the tomb, and seeth that the stone had been taken away from the tomb.

2 She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith to them,

They have taken away the Lord out of the tomb, and we know not where they have laid him.

<sup>3</sup> Peter therefore went forth, and the other disciple, and they set out for the tomb.

<sup>4</sup> And they ran both together; and the other disciple outran Peter, and came first to the tomb.

<sup>5</sup> And stooping down, he seeth the linen cloths lying; but he did not go in.

<sup>6</sup> Then cometh also Simon Peter following him, and he went into the tomb; and he beholdeth the linen cloths lying,

<sup>7</sup> and the napkin that was about his head, not lying with the linen cloths, but folded up in a place by itself.

<sup>8</sup> Then therefore went in also the other disciple, who came first to the tomb; and he saw, and believed.

<sup>9</sup> For not even yet did they know the Scripture, that he must rise from the dead.

<sup>10</sup> So the disciples went away again to their home.

<sup>11</sup> But Mary was standing without by the tomb weeping. And as she wept, she stooped down into the tomb,

<sup>12</sup> and beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.

<sup>13</sup> And they say to her, Woman, why dost thou weep? She saith to them, Because they have taken away my Lord, and I know not where they have laid him.

<sup>14</sup> Having said this, she turned back, and beheld Jesus standing; and knew not that it was Jesus.

<sup>15</sup> Jesus saith to her, Woman, why dost thou weep? whom dost thou seek? She, supposing that it was the gardener, saith to him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

<sup>16</sup> Jesus saith to her, Mary! She turned and saith to him in Hebrew, Rabboni! Which signifieth, Teacher!

<sup>17</sup> Jesus saith to her, Touch me not; for I have not yet ascended to the Father; but go to my brethren, and say to them, I ascend to my Father and your Father, and my God and your God.

<sup>18</sup> Mary the Magdalene cometh, bringing word to the disciples that she had seen the Lord, and that he had said these things to her.

<sup>19</sup> When therefore it was evening on that day, which was the first day of the week, and the doors where the disciples were had been shut for fear of the Jews, Jesus came and stood in the midst, and said to them, Peace be to you!

<sup>20</sup> And having said this, he showed them his hands and his side. The disciples therefore were glad, when they saw

the Lord.

<sup>21</sup> Then he said to them again, Peace be to you! As the Father hath sent me, I also send you.

<sup>22</sup> And having said this, he breathed on them, and saith to them, Receive the Holy Spirit.

<sup>23</sup> Whosoever sins ye remit, they are remitted to them; whosoever ye retain, they are retained.

<sup>24</sup> But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

<sup>25</sup> The other disciples therefore said to him, We have seen the Lord. But he said to them, Unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I shall not believe.

<sup>26</sup> And after eight days the disciples were again within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be to you!

<sup>27</sup> Then he saith to Thomas, Reach hither thy finger, and behold my hands, and reach forth thy hand, and put it into my side; and be not faithless, but believing.

<sup>28</sup> Thomas answered and said to him, My Lord and my God!

<sup>29</sup> Jesus saith to him, Because thou hast seen me, thou hast believed; blessed are they who have not seen, and yet have believed.

<sup>30</sup> Many other signs did Jesus in the presence of his disciples, which are not written in this book.

<sup>31</sup> But these have been written, that ye may believe that Jesus is the Christ the Son of God, and that believing ye may have life in his name.

## 21

<sup>1</sup> After these things he manifested himself again to the disciples at the lake of Tiberias. And he manifested himself in this manner.

<sup>2</sup> There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana of Galilee, and the sons of Zebedee, and two others of his disciples.

<sup>3</sup> Simon Peter saith to them, I am going a fishing. They say to him, We also will go with thee. They set out and went into the boat, and on that night caught nothing.

<sup>4</sup> But when the morning was coming on, Jesus stood on the shore; but the disciples did not know that it was Jesus.

<sup>5</sup> Then Jesus saith to them, Children, have ye any fish? They answered him, No.



<sup>6</sup> And he said to them, Cast the net on the right side of the boat, and ye will find. And they cast it, and now they were not able to draw it for the multitude of the fishes.

<sup>7</sup> Therefore that disciple whom Jesus loved saith to Peter, It is the Lord. Simon Peter therefore, hearing that it was the Lord, girded on his outer garment, for he had on nothing but his under one, and threw himself into the lake.

<sup>8</sup> And the other disciples came in the boat, (for they were not far from land, only about two hundred cubits,) dragging the net with the fishes.

<sup>9</sup> When therefore they had come to land, they see a fire of coals there, and a fish lying thereon, and bread.

<sup>10</sup> Jesus saith to them, Bring of the fish which ye have now caught.

<sup>11</sup> Simon Peter therefore went on board, and drew the net to land full of great fishes, a hundred and fifty three; and though there were so many, the net was not broken.

<sup>12</sup> Jesus saith to them, Come and breakfast. But no one of the disciples durst ask him, Who art thou? knowing that it was the Lord.

<sup>13</sup> Jesus cometh and taketh the bread, and giveth them, and the fish likewise.

<sup>14</sup> This is now the third time that Jesus manifested himself to his disciples, after he had risen from the dead.

<sup>15</sup> So when they had breakfasted, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed my lambs.

<sup>16</sup> He saith to him again a second time, Simon, son of John, lovest thou me? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Tend my sheep.

<sup>17</sup> He saith to him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said to him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things; thou knowest that I love thee. He saith to him, Feed my sheep.

<sup>18</sup> Truly, truly do I say to thee, when thou wast young, thou didst gird thyself, and walk whither thou wouldst; but when thou hast grown old, thou wilt stretch forth thy hands, and another will gird thee, and carry thee whither thou wouldst not.

<sup>19</sup> This he said, signifying by what manner of death he was to glorify God. And having thus spoken, he saith to him, Follow me.

<sup>20</sup> Peter, turning round, seeth the disciple whom Jesus loved following,—who also at supper leaned back on his breast, and said, Lord, who is he that betrayeth thee?—

<sup>21</sup> Peter, seeing him, saith to Jesus, Lord, and how will it be with him?

<sup>22</sup> Jesus saith to him, If it be my will that he remain till I come, what is it to thee? Follow thou me.

<sup>23</sup> This report therefore went abroad among the brethren, that this disciple was not to die. And yet Jesus did not say to him, He will not die; but, If it be my will that he remain till I come, what is it to thee?

<sup>24</sup> This is the disciple who testifieth of these things, and hath written these things; and we know that his testimony is true.

## THE ACTS OF THE APOSTLES

<sup>1</sup> The former narrative I made, O Theophilus, of all that Jesus both did and taught from the beginning

<sup>2</sup> until the day in which, after he had through the Holy Spirit given commandments to the apostles whom he had chosen, he was taken up;

<sup>3</sup> to whom also he showed himself living, after he had suffered, by many sure proofs, appearing to them during forty days, and speaking of the things pertaining to the kingdom of God.

<sup>4</sup> And while in assembly with them, he commanded them not to depart from Jerusalem, but to wait for what had been promised by the Father, which [[said he]] ye heard from me;

<sup>5</sup> for John indeed baptized with water, but ye will be baptized in the Holy Spirit not many days hence.

<sup>6</sup> They therefore, having come together, asked him, saying, Lord, art thou at this time about to restore the kingdom to Israel?

<sup>7</sup> But he said to them, It belongeth not to you to know times or seasons, which the Father appointed by his own authority.

<sup>8</sup> But ye will receive power when the Holy Spirit hath come upon you; and ye will be my witnesses, both in Jerusalem and in all Judaea, and in Samaria, and to the end of the earth.

<sup>9</sup> And having thus spoken, while they beheld, he was taken up; and a cloud received him out of their sight.

<sup>10</sup> And while they were looking earnestly into heaven as he went up, lo! two men stood by them in white apparel,

<sup>11</sup> who said, Men of Galilee, why stand ye gazing up into heaven? This Jesus, who hath been taken up from you into heaven, will come in the same manner in which ye beheld him going into heaven.

<sup>12</sup> Then they returned to Jerusalem, from the mount called Olivet, which is near Jerusalem, within a sabbath-day's journey.

<sup>13</sup> And when they had come in, they went up into the upper room where they were making their abode, namely, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the zealot, and Judas the brother of James.

<sup>14</sup> These all continued with one accord in prayer, with women and Mary the mother of Jesus, and his brothers.

15 And in those days Peter stood up in the midst of the brethren, and said, (the number of the names together was about one hundred and twenty,)

16 Brethren, it was necessary that this scripture should be fulfilled, which the Holy Spirit through the mouth of David spoke before concerning Judas, who became guide to those who took Jesus.

17 For he was numbered among us, and obtained the allotment of this ministry.

18 Now this man purchased a field with the wages of the iniquity; and falling headlong he burst asunder in the middle, and all his bowels gushed out.

19 And it became known to all the inhabitants of Jerusalem, so that that field is called in their own tongue, Aceldamach, that is, Field of Blood.

20 For it is written in the book of Psalms, "Let his habitation be made desolate, and let no one dwell therein;" and, "Let another take his office."

21 Of these men, therefore, who accompanied us all the time that the Lord Jesus went in and out among us,

22 from the baptism of John until the day when he was taken up from us, must one be made a witness with us of his resurrection.

23 And they proposed two, Joseph called Barsabbas, who was surnamed Justus, and Matthias.

24 And they prayed saying, Thou, Lord, who knowest the hearts of all men, show which of these two thou hast chosen

25 to take the part of this ministry and apostleship, from which Judas by transgression fell away, that he might go to his own place.

26 And they cast lots for them; and the lot fell upon Matthias, and he was numbered with the eleven apostles.

## 2

1 And on the day of Pentecost they were all together in one place.

2 And suddenly there came out of heaven a sound, as of a rushing mighty wind; and it filled the whole house where they were sitting;

3 and there appeared to them tongues as of fire, distributing themselves; and one sat upon each of them.

4 And they were all filled with the Holy Spirit, and began to speak with other tongues, even as the Spirit gave them utterance.

5 Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven.

<sup>6</sup> And when this sound took place, the multitude came together, and were confounded, because every one heard them speaking in his own language.

<sup>7</sup> And they were amazed, and marveled, saying, Behold, are not all these who speak Galilaeans?

<sup>8</sup> and how is it that we every one hear them in our own language, wherein we were born?

<sup>9</sup> Parthians and Medes and Elamites, and those who inhabit Mesopotamia, Judaea and Cappadocia, Pontus and Asia,

<sup>10</sup> Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene, and Romans who sojourn here, both Jews and Proselytes,

<sup>11</sup> Cretans and Arabians—how is it that we hear them speaking in our tongues the wonderful works of God?

<sup>12</sup> And they were all amazed and were in doubt, saying one to another, What can this mean?

<sup>13</sup> Others making sport of it, said, They are full of new wine.

<sup>14</sup> But Peter, standing up with the eleven, lifted up his voice, and said to them, Men of Judea, and all that dwell at Jerusalem, be this known to you, and hearken to my words.

<sup>15</sup> For these are not drunken, as ye suppose; for it is the third hour of the day;

<sup>16</sup> but this is what was spoken through the prophet Joel,

<sup>17</sup> "It shall be in the last days, saith God, that I will pour out of my Spirit upon all flesh; and your sons and your daughters will prophesy, and your young men will see visions, and your old men will dream dreams;

<sup>18</sup> and even on my servants, and on my handmaids, I will pour out of my Spirit in those days, and they will prophesy.

<sup>19</sup> And I will show wonders in heaven above, and signs on the earth beneath, blood, and fire, and vapor of smoke;

<sup>20</sup> the sun will be turned into darkness and the moon into blood, before the day of the Lord cometh, the great and notable day.

<sup>21</sup> And it shall be that every one that calleth on the name of the Lord shall be saved."

<sup>22</sup> Men of Israel, hear these words! Jesus the Nazarene, a man approved of God to you by miracles, and wonders, and signs, which God wrought by him in the midst of you, as ye yourselves know,—

<sup>23</sup> this man, being delivered up by the settled purpose and foreknowledge of God, ye, by the hand of godless men, crucified and slew.

<sup>24</sup> But God raised him up, having loosed the pains of death, because it was not possible that he should be held by it.

<sup>25</sup> For David saith concerning him, "I saw the Lord always before me; because he is on my right hand, that I should not be moved.

<sup>26</sup> Therefore my heart rejoiced, and my tongue exulted; moreover also, my flesh shall dwell in hope;

<sup>27</sup> because thou wilt not abandon my soul to the underworld, nor wilt thou suffer thy holy one to see corruption.

<sup>28</sup> Thou didst make known to me the ways of life; thou wilt make me full of joy with thy countenance."

<sup>29</sup> Brethren, I may speak to you with freedom of the patriarch David, that he both died and was buried, and his tomb is among us to this day.

<sup>30</sup> Being then a prophet, and knowing that God had sworn to him with an oath that he would set one sprung from his loins upon his throne,

<sup>31</sup> he foresaw and spoke of the resurrection of Christ, that neither was he abandoned to the underworld, nor did his flesh see corruption.

<sup>32</sup> This Jesus God raised up, whereof we all are witnesses.

<sup>33</sup> Being therefore exalted by the right hand of God, and having received from the Father the promised Holy Spirit, he hath poured forth this, which ye both see and hear.

<sup>34</sup> For David did not ascend into the heavens; but he himself saith, The Lord said to my lord, "Sit thou on my right hand,

<sup>35</sup> until I make thine enemies thy footstool."

<sup>36</sup> Therefore let all the house of Israel know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified.

<sup>37</sup> And when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, Brethren, what must we do?

<sup>38</sup> But Peter said to them, Repent, and let every one of you be baptized to the name of Jesus Christ for forgiveness of sins, and ye will receive the gift of the Holy Spirit.

<sup>39</sup> For the promise is to you and to your children, and to all that are afar off, as many as the Lord our God shall call.

<sup>40</sup> And with many other words did he testify and exhort, saying, Save yourselves from this perverse generation.

<sup>41</sup> They therefore received his word, and were baptized; and there were added on that day about three thousand souls.

<sup>42</sup> And they were constantly attending on the teaching of the apostles, and the imparting [[of their substance]], the

breaking of bread, and the prayers.

<sup>43</sup> And fear came upon every soul; and many wonders and signs were wrought through the apostles.

<sup>44</sup> And all that believed were together, and had all things common;

<sup>45</sup> and they sold their possessions and goods, and divided them among all, as any one had need.

<sup>46</sup> And attending daily with one accord in the temple, and breaking bread in a private house, they partook of their food with gladness and singleness of heart,

<sup>47</sup> praising God, and having favor with all the people. And the Lord added to the church daily those who were in the way of salvation.

### 3

<sup>1</sup> And Peter and John were going up together to the temple, at the hour of prayer, which is the ninth hour.

<sup>2</sup> And a certain man lame from his birth was carried along, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of those who entered the temple;

<sup>3</sup> who, seeing Peter and John about to go into the temple, asked alms.

<sup>4</sup> And Peter fixing his eyes upon him, with John, said, Look upon us.

<sup>5</sup> And he gave heed to them, expecting to receive something from them.

<sup>6</sup> Then Peter said, Silver and gold have I none; but what I have I give thee. In the name of Jesus Christ the Nazarene, rise up and walk.

<sup>7</sup> And grasping him by the right hand, he raised him up; and immediately his feet and ankles received strength.

<sup>8</sup> And leaping forth he stood, and walked, and entered with them into the temple, walking and leaping, praising God.

<sup>9</sup> And all the people saw him walking, and praising God;

<sup>10</sup> and they recognized him as the man that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened to him.

<sup>11</sup> And as he held fast to Peter and John, all the people ran together to them in the porch that is called Solomon's greatly wondering.

<sup>12</sup> But Peter seeing it, answered the people: Men of Israel, why wonder ye at this? Or why look ye earnestly on us, as though by our own power or godliness we had made this man to walk?

13 The God of Abraham and Isaac and Jacob, the God of our fathers, hath glorified his servant Jesus, whom ye indeed delivered up, and denied him in the presence of Pilate, when he had decided to release him.

14 But ye denied the holy and righteous one, and asked that a murderer should be granted to you.

15 But the author of life ye killed; whom God raised from the dead, whereof we are witnesses.

16 And his name, through faith in his name, made this man strong, whom ye see and know; yea, the faith which is through him gave him this perfect soundness in the presence of you all.

17 And now, brethren, I know that ye acted in ignorance, as did also your rulers.

18 But God thus fulfilled what he had before announced by the mouth of all the prophets, that his Christ should suffer.

19 Repent therefore and turn from your ways, that your sins may be blotted out, in order that the times of refreshing may come from the presence of the Lord,

20 and that he may send forth Christ Jesus, who was before appointed for you;

21 whom heaven indeed must receive until the times of a restoration of all things; of which times God spoke by the mouth of his holy prophets from the days of old.

22 Moses indeed said, "A prophet will the Lord your God raise up to you from among your brethren, as he raised up me; him shall ye hear in all things, whatever he shall speak to you.

23 And it shall come to pass, that every soul which doth not hear that prophet shall be utterly destroyed from among the people."

24 And all the prophets also, Samuel and those who followed, as many as spoke, announced these days.

25 Ye are the sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, "And in thy posterity shall all the families of the earth be blessed."

26 To you first, God, having raised up his servant, sent him to bless you in turning away every one of you from your iniquities.

## 4

1 And while they were speaking to the people, the priests and the captain of the temple and the Sadducees came upon them,

2 being indignant that they taught the people, and proclaimed in Jesus the resurrection from the dead.



<sup>3</sup> And they laid hands upon them, and put them in prison until the next day; for it was now evening.

<sup>4</sup> Many however of those who heard the word believed; and the number of the men became five thousand.

<sup>5</sup> And it came to pass on the next day, that their rulers and elders and scribes,

<sup>6</sup> and Annas the high-priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-priest, were gathered together at Jerusalem.

<sup>7</sup> And when they had set them in the midst, they asked, By what power, or by what name, did ye do this?

<sup>8</sup> Then Peter, filled with the Holy Spirit, said to them, Rulers of the people, and elders of Israel!

<sup>9</sup> If we are this day examined in respect to a good deed done to a cripple, by what means he hath been restored,

<sup>10</sup> be it known to you all, and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom ye crucified, whom God raised from the dead,—by him doth this man stand here before you sound.

<sup>11</sup> This is the stone which was set at nought by you the builders, which is become a cornerstone.

<sup>12</sup> And there is salvation in no other; for there is not another name under heaven, that hath been given among men, by which we must be saved.

<sup>13</sup> And when they beheld the boldness of Peter and John, and perceived that they were unlearned and common men, they wondered; and they recognized them as having been with Jesus.

<sup>14</sup> And seeing the man that had been cured standing with them, they could say nothing in reply.

<sup>15</sup> But when they had commanded them to go aside out of the council, they conferred among themselves,

<sup>16</sup> saying, What shall we do to these men? for that indeed a remarkable sign hath been wrought by them is manifest to all that dwell in Jerusalem; and we cannot deny it.

<sup>17</sup> But that it spread no further among the people, let us strictly forbid them with threats to speak any longer in this name to any one.

<sup>18</sup> And they called them, and commanded them not to speak at all, nor teach, in the name of Jesus.

<sup>19</sup> But Peter and John answered and said to them, Whether it is right in the sight of God to hearken to you rather than to God, judge ye.

<sup>20</sup> For we cannot but speak the things which we saw and heard.

21 So, having further threatened them, they let them go, finding no way to punish them, on account of the people; because all were glorifying God for that which had been done.

22 For the man was above forty years old, on whom this sign of the healing had been wrought.

23 And being released they went to their own company, and reported all that the chief priests and elders had said to them.

24 And on hearing it, they lifted up their voice to God with one accord, and said, Lord, thou art he that made heaven and earth and sea, and all things that are in them;

25 who by the mouth of thy servant David said, "Why did the heathen rage, and the peoples meditate vain things?"

26 The kings of the earth came up, and the rulers assembled together, against the Lord, and against his Anointed."

27 For in truth against thy holy servant Jesus, whom thou didst anoint, did both Herod and Pontius Pilate, with the gentiles, and the peoples of Israel, assemble in this city,

28 to do whatever thy hand and thy will before determined to be done.

29 And now, Lord, look upon their threatenings, and grant to thy servants that with all boldness they may speak thy word,

30 while thou stretchest forth thy hand to heal, and signs and wonders are wrought through the name of thy holy servant Jesus.

31 And when they had prayed, the place was shaken where they were assembled; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

32 And the multitude of those who believed were of one heart, and of one soul; and not one of them said that aught of the things which he possessed was his own; but they had all things common.

33 And with great power did the apostles give their testimony to the resurrection of the Lord Jesus; and great grace was upon them all.

34 For there was no one among them that was in want; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 and laid them at the feet of the apostles; and distribution was made to every one, according as he had need.

36 And Joseph, who by the apostles was surnamed Barnabas, (which is, when interpreted, Son of consolation,) a Levite, born in Cyprus,

<sup>37</sup> having land, sold it, and brought the money, and laid it at the feet of the apostles.

## 5

<sup>1</sup> But a certain man named Ananias, with Sapphira his wife, sold a possession,

<sup>2</sup> and kept back part of the price, his wife also having knowledge of it; and brought a certain part, and laid it at the feet of the apostles.

<sup>3</sup> But Peter said, Ananias, why did Satan fill thy heart that thou shouldst lie to the Holy Spirit, and keep back part of the price of the land?

<sup>4</sup> While it remained, was it not thine own? And after it was sold, was it not in thine own power? Why didst thou conceive this thing in thy heart? Thou didst not lie to men, but to God.

<sup>5</sup> And Ananias, hearing these words, fell down, and expired. And great fear came on all that heard of it.

<sup>6</sup> And the young men arose, and wrapt him up, and carried him out, and buried him.

<sup>7</sup> And it was about the space of three hours after, when his wife, not knowing what had happened, came in.

<sup>8</sup> Peter said to her, Tell me whether ye sold the land for so much. And she said, Yes, for so much.

<sup>9</sup> And Peter said to her, Why is it that ye agreed together to try the Spirit of the Lord? Lo! the feet of those who have buried thy husband are at the door, and they will carry thee out.

<sup>10</sup> And she fell down immediately at his feet, and expired; and the young men, when they came in, found her dead, and carried her out, and buried her by her husband.

<sup>11</sup> And great fear came upon all the church, and upon all that heard of these things.

<sup>12</sup> And many signs and wonders were wrought among the people by the hands of the apostles; and they were all with one accord in Solomon's porch.

<sup>13</sup> But of the rest no one dared to join himself to them. But the people highly honored them;

<sup>14</sup> and more and more were believers added to the Lord, multitudes both of men and women;

<sup>15</sup> so that in the streets they brought out the sick, and laid them on beds and couches, in order that at least the shadow of Peter, as he passed, might overshadow some of them.

<sup>16</sup> The multitude also belonging to the cities around came together to Jerusalem bringing the sick, and those plagued by unclean spirits; and they were all healed.

17 But the high-priest and all that were with him, which is the sect of the Sadducees, rose up and were filled with indignation,

18 and laid hands on the apostles, and put them in the public prison.

19 But an angel of the Lord in the night opened the prison-doors, and brought them forth and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And hearing this, they went into the temple at daybreak and taught. But the high-priest and they that were with him came and called together the council, and all the elders of the sons of Israel, and sent to the prison to have them brought.

22 But the officers that came did not find them in the prison; and they returned and brought word,

23 saying, The prison we found shut in all security and the keepers standing at the doors: but when we opened them, we found no one within.

24 And when the priest, and the captain of the temple, and the chief priests heard these words, they were at a loss concerning them, to what this would come.

25 But one came and brought them word, Lo! the men whom ye put in prison are standing in the temple and teaching the people.

26 Then went the captain with the officers, and brought them without violence, that they might not be stoned; for they feared the people.

27 And having brought them, they set them before the council. And the high-priest questioned them,

28 saying, We strictly commanded you not to teach in this name, and lo! ye have filled Jerusalem with your teaching, and mean to bring this man's blood upon us.

29 But Peter and the apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew by hanging him on a cross;

31 him hath God exalted by his right hand, as a Leader and Saviour, to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things, and so also is the Holy Spirit which God hath given to those who obey him.

33 But when they heard this, they were filled with rage, and were resolving to kill them.

<sup>34</sup> But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, in high esteem with all the people, and commanded to put the men forth a little while,  
<sup>35</sup> and said to them [[of the council]], Men of Israel, take heed to yourselves as to what ye are about to do in respect to these men.

<sup>36</sup> For before these days arose Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain, and all, as many as obeyed him, were scattered, and came to nought.

<sup>37</sup> After this man arose Judas the Galilaean, in the days of the registering, and drew people away after him; he also perished, and all, as many as obeyed him, were dispersed.

<sup>38</sup> And now I say to you, Refrain from these men, and let them alone; for if this design or this work be of men, it will come to nought;

<sup>39</sup> but if it be of God, ye will not be able to overthrow them; lest haply ye be found also fighting against God.

<sup>40</sup> And they were persuaded by him; and having called the apostles, they beat them, and commanded them not to speak in the name of Jesus, and released them.

<sup>41</sup> They therefore went away from the presence of the council, rejoicing that they were counted worthy to suffer shame in behalf of that name;

<sup>42</sup> and every day, in the temple, and in houses, they ceased not to teach, and to publish the glad tidings concerning Jesus the Christ.

## 6

<sup>1</sup> But in those days, when the number of the disciples was multiplying, there arose a murmuring of the Hellenists against the Hebrews, because their widows were neglected in the daily ministration.

<sup>2</sup> And the twelve called the multitude of the disciples to them, and said, It doth not seem to us proper, that we should leave the word of God, and provide for tables.

<sup>3</sup> Therefore, brethren, look out among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint over this business;

<sup>4</sup> but we will give ourselves closely to prayer, and to the ministry of the word.

<sup>5</sup> And what was said pleased the whole multitude. And they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus a proselyte of Antioch,

<sup>6</sup> whom they set before the apostles; and when they had prayed, they laid their hands on them.

<sup>7</sup> And the word of God increased; and the number of the disciples in Jerusalem was greatly enlarged; and a great multitude of the priests were obedient to the faith.

<sup>8</sup> And Stephen, full of grace and power, wrought great wonders and signs among the people.

<sup>9</sup> But some of those who belonged to the so-called synagogue of the Freedmen, and of the Cyrenaeans and Alexandrians, and of those from Cilicia and Asia, arose and disputed with Stephen;

<sup>10</sup> and they were not able to resist the wisdom and the Spirit with which he spoke.

<sup>11</sup> Then they suborned men, who said, We have heard him speak blasphemous words against Moses, and God.

<sup>12</sup> And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him to the council,

<sup>13</sup> and set up false witnesses, who said, This man ceaseth not to speak words against the holy place, and the Law.

<sup>14</sup> For we have heard him say, This Jesus the Nazarene will destroy this place, and change the customs which Moses delivered to us.

<sup>15</sup> And all that sat in the council, looking steadily upon him, saw his face like the face of an angel.

## 7

<sup>1</sup> And the high-priest said, Are then these things so?

<sup>2</sup> And he said, Brethren and fathers, hearken. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Haran,

<sup>3</sup> and said to him, "Go forth from thy country and thy kindred, and come into the land which I will show thee."

<sup>4</sup> Then came he out of the land of the Chaldaeans, and dwelt in Haran; and from thence, after his father was dead, he caused him to remove into this land wherein ye now dwell;

<sup>5</sup> and he gave him no inheritance in it, no, not so much as to set his foot on; and he promised to give it to him for a possession, and to his posterity after him, when as yet he had no child.

<sup>6</sup> And God spoke in this manner: "That his posterity should sojourn in a foreign land, and that they would bring them into bondage, and ill-treat them four hundred years;

7 and the nation to which they shall be in bondage will I judge," said God; "and after that they shall come forth, and shall worship me in this place."

8 And he gave him the covenant of circumcision; and so he begat Isaac, and circumcised him on the eighth day; and Isaac begat Jacob, and Jacob the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt; and God was with him,

10 and delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his house.

11 Now there came a famine over all the land of Egypt and Canaan, and great distress; and our fathers found no Sustenance.

12 But Jacob, hearing that there was grain in Egypt, sent out our fathers first.

13 And at the second time Joseph was recognized by his brothers, and the kindred of Joseph became known to Pharaoh.

14 Then Joseph sent and called his father Jacob to him, and all his kindred, seventy five souls.

15 And Jacob went down [[into Egypt]], and died, he and our fathers.

16 And they were removed to Shechem, and laid in the tomb that Abraham bought for a sum of money of the sons of Hamor, the father of Shechem.

17 But as the time of the promise drew near, which God solemnly made to Abraham, the people grew and multiplied in Egypt,

18 until another king arose, who knew not Joseph.

19 The same dealt subtly with our race, and ill-treated our fathers, so that they should cast out their infants, that they might not be preserved alive.

20 In which time Moses was born, and was exceedingly fair; who was nourished in his father's house three months.

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for herself as a son.

22 And Moses was instructed in all the wisdom of the Egyptians, and was mighty in his words and deeds.

23 And when he was forty years old, it came into his heart to visit his brethren, the sons of Israel.

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed by smiting the Egyptian.

25 For he supposed his brethren would understand that God through his hand would give them salvation; but they

understood not.

<sup>26</sup> And the next day he showed himself to them as they were contending, and urged them to peace, saying, Ye are brethren; why do ye wrong one another?

<sup>27</sup> But he who was wronging his neighbor thrust him away, saying, "Who made thee a ruler and a judge over us?"

<sup>28</sup> Dost thou mean to kill me, as thou didst kill the Egyptian yesterday?"

<sup>29</sup> And Moses fled at this saying, and became a sojourner in the land of Midian, where he begat two sons.

<sup>30</sup> And when forty years were completed, there appeared to him in the wilderness of Mount Sinai an angel in the flaming fire of a bush.

<sup>31</sup> And Moses seeing it wondered at the sight; and as he drew near to behold it, the voice of the Lord came [[to him]],

<sup>32</sup> saying, "I am the God of thy fathers, the God of Abraham and Isaac and Jacob." And Moses trembled and durst not behold.

<sup>33</sup> And the Lord said to him, "Loose the sandals from thy feet; for the place where thou standest is holy ground.

<sup>34</sup> I have surely seen the oppression of my people in Egypt, and I have heard their groaning, and am come down to deliver them; and now, come, I will send thee into Egypt."

<sup>35</sup> This Moses, whom they denied, saying, "Who made thee a ruler and a judge?" this very man did God send both as a ruler and a redeemer with the hand of the angel who appeared to him in the bush.

<sup>36</sup> This very man brought them out, working wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years.

<sup>37</sup> This is the Moses who said to the sons of Israel, "A prophet will God raise up to you from among your brethren, as he raised up me."

<sup>38</sup> This is he that was in the assembly in the wilderness with the anger who spake to him on Mount Sinai, and with our fathers; who received the living oracles to give to us;

<sup>39</sup> to whom our fathers would not be obedient, but thrust him from them, and in their hearts turned back into Egypt,

<sup>40</sup> saying to Aaron, "Make us gods who shall go before us; for as for this Moses, who brought us out of the land of Egypt, we know not what is become of him."

<sup>41</sup> And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands.

<sup>42</sup> But God turned away, and gave them up to worship the host of heaven; as it is written in the book of the Prophets,



“Did ye offer to me slain beasts and sacrifices for forty years in the wilderness, O house of Israel?

<sup>43</sup> And ye took up the tabernacle of Moloch, and the star of the god Rephan, the figures which ye made to worship them; and I will carry you away beyond Babylon.”

<sup>44</sup> Our fathers had the tabernacle of the testimony in the wilderness, as he that spoke to Moses commanded that he should make it according to the pattern that he had seen;

<sup>45</sup> which also our fathers received and brought in with Joshua, at their taking possession of the gentiles whom God drove out from before our fathers, until the days of David;

<sup>46</sup> who found favor before God, and asked that he might find a habitation for the God of Jacob.

<sup>47</sup> But Solomon built him a house.

<sup>48</sup> Yet the Most High dwelleth not in [[temples]] made with hands; as saith the prophet,

<sup>49</sup> “Heaven is my throne, and the earth is my footstool. What house will ye build for me? saith the Lord; or what is the place of my rest?

<sup>50</sup> Did not my hands make all these things?”

<sup>51</sup> Stiffnecked, and uncircumcised in heart and ears! ye do always resist the Holy Spirit; as your fathers did, so do ye.

<sup>52</sup> Which of the prophets did not your fathers persecute? And they slew those who foretold the coming of the righteous one, of whom ye have now become the betrayers and murderers;

<sup>53</sup> ye who received the Law as ordained through angels, and did not keep it.

<sup>54</sup> But when they heard these things, their hearts were filled with rage, and they gnashed their teeth at him.

<sup>55</sup> But, being full of the Holy Spirit, he looked up earnestly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

<sup>56</sup> and said, Lo, I behold the heavens opened, and the Son of man standing on the right hand of God.

<sup>57</sup> And they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord;

<sup>58</sup> and having cast him out of the city, they stoned him. And the witnesses laid down their garments at the feet of a young man named Saul;

<sup>59</sup> and they stoned Stephen, making supplication, and saying, Lord Jesus, receive my spirit.

<sup>60</sup> And kneeling down he cried with a loud voice, Lord, lay not this sin to their charge. And saying this, he fell asleep.

## 8

<sup>1</sup> And Saul was consenting to his death. And there arose on that day a great persecution against the church which was at Jerusalem; and all were scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

<sup>2</sup> And devout men carried Stephen to his burial, and made great lamentation over him.

<sup>3</sup> But Saul ravaged the church, entering house after house, and dragging both men and women, committed them to prison.

<sup>4</sup> Now those that had been scattered abroad went through the country preaching the word.

<sup>5</sup> And Philip went down to a city of Samaria, and preached to them the Christ.

<sup>6</sup> And the multitudes with one accord gave heed to the things spoken by Philip, when they heard and saw the signs which he wrought.

<sup>7</sup> For from many that had unclean spirits came they out crying with a loud voice; and many that were palsied, and that were lame, were cured.

<sup>8</sup> And there was great joy in that city.

<sup>9</sup> But before their arrival a certain man, named Simon, was in the city, a man practising sorcery, and amazing the people of Samaria, saying that he himself was some great person;

<sup>10</sup> to whom they gave heed, from the least to the greatest, saying, This man is the Power of God, which is called Great.

<sup>11</sup> And to him they gave heed, because they had for a long time been amazed by his sorceries.

<sup>12</sup> But when they believed Philip, publishing the glad tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

<sup>13</sup> And Simon himself also believed, and having been baptized he continued with Philip, and was amazed when he beheld the miracles and signs which were wrought.

<sup>14</sup> And the apostles at Jerusalem, hearing that Samaria had received the word of God, sent to them Peter and John;

<sup>15</sup> who, having come down, prayed for them that they might receive the Holy Spirit.

<sup>16</sup> For it had not yet fallen upon any of them; but they had only been baptized into the name of the Lord Jesus.

<sup>17</sup> Then they laid their hands on them, and they received the Holy Spirit.

<sup>18</sup> But Simon, seeing that the Spirit was given through the laying on of the apostles' hands, offered them money,

19 saying, Give me also this power, that on whomever I lay my hands, he may receive the Holy Spirit.

20 But Peter said to him, Thy money perish with thee! because thou didst think to obtain the gift of God with money.

21 Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray the Lord, if haply the thought of thy heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 And Simon answering said, Pray ye to the Lord for me, that none of the things which ye have spoken may come upon me.

25 They then, when they had testified and spoken the word of the Lord, were returning to Jerusalem, and publishing the glad tidings in many villages of the Samaritans.

26 But an angel of the Lord spoke to Philip, saying, Arise, and go towards the south, to the way that goeth down from Jerusalem to Gaza. This is a desert way.

27 And he arose and went; and lo! a man of Ethiopia, a eunuch, a high officer of Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem to worship,

28 was returning and sitting in his chariot; and he was reading the prophet Isaiah.

29 And the Spirit said to Philip, Go near and join thyself to this chariot.

30 And Philip ran up, and heard him reading Isaiah the prophet, and said, Well, but dost thou understand what thou art reading?

31 And he said, How can I, unless some one shall guide me? And he invited Philip to come up and sit with him.

32 And the passage of the scripture which he was reading was this: "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so he openeth not his mouth.

33 In his humiliation judgment was refused him; and who shall describe his generation? for his life is taken away from the earth."

34 And the eunuch answering said, I pray thee, of whom doth the prophet say this? Of himself, or of some other man?

35 And Philip opened his mouth, and beginning with this scripture declared to him the glad tidings concerning Jesus.

36 And as they went along the road, they came to a certain water; and the eunuch saith, See, here is water; what is

there to hinder my being baptized?

<sup>37</sup> <sup>38</sup> And he commanded that the chariot should stop; and they both went down into the water, both Philip and the eunuch; and he baptized him.

<sup>39</sup> But when they had come up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.

<sup>40</sup> But Philip was found at Azotus; and passing through, he published the glad tidings in all the cities, till he came to Caesarea.

## 9

<sup>1</sup> But Saul, yet breathing out threatening and slaughter against the disciples of the Lord, went to the high priest,

<sup>2</sup> and asked of him letters to Damascus to the synagogues, that if he found any who were of this way of belief, whether they were men or women, he might bring them bound to Jerusalem.

<sup>3</sup> And as he journeyed, he came near Damascus; and suddenly there shone around a him a light from heaven;

<sup>4</sup> and he fell to the earth, and heard a voice saying to him, Saul, Saul, why persecutest thou me?

<sup>5</sup> And he said, Who art thou, Lord? And he answered, I am Jesus whom thou persecutest.

<sup>6</sup> But arise, and go into the city, and it shall be told thee what thou must do.

<sup>7</sup> And the men that journeyed with him stood speechless, hearing the voice, but seeing no one.

<sup>8</sup> And Saul arose from the earth; but when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus.

<sup>9</sup> And he was three days without sight, and neither ate nor drank.

<sup>10</sup> And there was a certain disciple at Damascus, named Ananias, and to him the Lord said in a vision, Ananias! And he said, Behold, I am here, Lord.

<sup>11</sup> And the Lord said to him, Arise, and go into the street called Straight, and inquire in the house of Judas for one called Saul, of Tarsus; for lo! he prayeth,

<sup>12</sup> and hath seen a man, named Ananias, coming in and putting his hand on him, that he might receive sight.

<sup>13</sup> But Ananias answered, Lord, I have heard from many about this man, how great evils he hath done to thy saints at Jerusalem.

<sup>14</sup> And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said to him, Go; for this man is to me a chosen vessel, to bear my name before nations, and kings, and the sons of Israel.

16 For I myself will show him how great things he must suffer for my name's sake.

17 And Ananias went away, and entered the house; and putting his hands on him, he said, Brother Saul, the Lord, even Jesus who appeared to thee in the way thou camest, hath sent me, that thou mayst receive sight, and be filled with the Holy Spirit.

18 And immediately there fell off from his eyes as it were scales; and he received sight, and arose, and was baptized.

19 And having taken some food he was strengthened. And he was some days with the disciples in Damascus.

20 And immediately he preached Jesus in the synagogues, that he is the Son of God.

21 And all that heard him were amazed, and said, Is not this he that destroyed in Jerusalem those who called on this name? And he hath come hither for this purpose, that he may bring them bound to the chief priests.

22 But Saul gained still more strength, and confounded the Jews who dwelt at Damascus, proving that this is the Christ.

23 But after many days had passed, the Jews took counsel together to kill him;

24 but their plot became known to Saul; and they were even watching the gates day and night to kill him.

25 But his disciples took him by night, and let him down through the wall, lowering him in a basket.

26 And when he had come to Jerusalem, he attempted to join himself to the disciples; and they were all afraid of him, not believing that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and related to them how he had seen the Lord on the road, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them going in and out at Jerusalem,

29 speaking boldly in the name of the Lord. And he often spoke and disputed with the Hellenists; but they were endeavoring to slay him.

30 But the brethren obtaining knowledge of it, brought him down to Caesarea, and sent him forth to Tarsus.

31 The church therefore throughout all Judaea and Galilee and Samaria had peace, being built up, and walking in the fear of the Lord; and by the exhortation of the Holy Spirit it was greatly increased.

<sup>32</sup> And it came to pass, that as Peter went through the whole country, he came down also to the saints who dwelt at Lydda.

<sup>33</sup> And there he found a certain man named Aeneas, who had lain on a bed eight years, and was palsied.

<sup>34</sup> And Peter said to him, Aeneas, Jesus the Christ healeth thee; arise, and make thy bed. And he arose immediately.

<sup>35</sup> And all that dwelt in Lydda and Sharon saw him; and they turned to the Lord.

<sup>36</sup> Now at Joppa there was a certain disciple named Tabitha, which name being interpreted is the same as Dorcas, that is, Gazelle. This woman was full of good works and alms-deeds which she did.

<sup>37</sup> And it came to pass in those days, that she fell sick, and died; and when they had washed her, they laid her in an upper chamber.

<sup>38</sup> And as Lydda was near Joppa, the disciples, having heard that Peter was there, sent to him two men with the entreaty, Do not delay to come to us.

<sup>39</sup> Then Peter arose, and went with them. When he was come, they brought him into the upper chamber; and all the widows came to him weeping, and showing the coats and cloaks which Dorcas made while she was with them.

<sup>40</sup> But Peter put them all forth, and kneeled down and prayed; and turning to the body he said, Tabitha, arise. And she opened her eyes; and seeing Peter, she sat up.

<sup>41</sup> And he gave her his hand, and raised her up; and calling the saints and the widows, he presented her alive.

<sup>42</sup> And it became known throughout all Joppa; and many believed in the Lord.

<sup>43</sup> And it came to pass, that he tarried many days in Joppa with one Simon, a tanner.

## 10

<sup>1</sup> Now a certain man in Caesarea, named Cornelius, a centurion of the band called the Italian band,

<sup>2</sup> a devout man, and one that feared God with all his house, giving much alms to the people, and praying to God always,

<sup>3</sup> saw in a vision plainly, about the ninth hour of the day, an angel of God coming in to him, and saying to him, Cornelius!

<sup>4</sup> And he, looking steadily at him, and becoming affrighted, said, What is it, Lord? And he said to him, Thy prayers and thine alms have come up for a memorial before God.

<sup>5</sup> And now send men to Joppa, and call for one Simon, who is surnamed Peter;

<sup>6</sup> he lodgeth with one Simon a tanner, whose house is by the seaside.

<sup>7</sup> And when the angel that spoke to him had departed, he called two of his household servants, and a devout soldier of those who waited on him,

<sup>8</sup> and having told them every thing sent them to Joppa.

<sup>9</sup> On the morrow, as they were on their journey, and were drawing near the city, Peter went up on the housetop to pray, about the sixth hour.

<sup>10</sup> And he became very hungry and wished to eat; but while they were making ready, a trance came upon him,

<sup>11</sup> and he beheld heaven opened, and a sort of vessel descending, as it were a large sheet having cords at the four corners, and let down upon the earth;

<sup>12</sup> wherein were all the four-footed beasts and creeping things of the earth, and birds of the air.

<sup>13</sup> And there came a voice to him, Arise, Peter; slay, and eat.

<sup>14</sup> But Peter said, Not so, Lord; for I have never eaten anything common and unclean.

<sup>15</sup> And a voice came to him again, the second time, That which God hath cleansed, call not thou common.

<sup>16</sup> This was done three times; and the vessel was immediately taken up into heaven.

<sup>17</sup> Now, while Peter was doubting within himself what the vision which he had seen meant, lo! the men who were sent from Cornelius had made inquiry for Simon's house, and stood before the gate;

<sup>18</sup> and they called, and asked whether Simon, surnamed Peter, lodged there.

<sup>19</sup> And while Peter was meditating on the vision, the Spirit said to him, Behold, men are seeking thee;

<sup>20</sup> but arise, and go down, and go with them, without scruple; for I have sent them.

<sup>21</sup> And Peter went down to the men and said, Behold, I am he whom ye are seeking; for what cause have ye come?

<sup>22</sup> And they said, Cornelius a centurion, a righteous man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee to his house, and to hear words from thee.

<sup>23</sup> Then he called them in, and lodged them. And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him.

<sup>24</sup> And the morrow after, he came into Caesarea. And Cornelius was expecting them, and had called together his kinsmen and near friends.

<sup>25</sup> And as Peter came in, Cornelius met him, and fell down at his feet, and did him reverence.

<sup>26</sup> But Peter raised him up, saying, Stand up; I myself also am a man.

<sup>27</sup> And while talking with him, he went in, and found many who had come together.

<sup>28</sup> And he said to them, Ye know that it is an unlawful thing for a Jew to keep company with one of another nation, or to come near him; but God showed me that I should not call any man common or unclean.

<sup>29</sup> Wherefore I came without objection, when sent for. I ask therefore, for what reason did ye send for me?

<sup>30</sup> And Cornelius said, Four days ago, I was fasting till this hour; and at the ninth hour was praying in my house; and lo! a man stood before me in bright clothing,

<sup>31</sup> and said, Cornelius, thy prayer hath been heard, and thine alms have been remembered before God.

<sup>32</sup> Send therefore to Joppa, and call for Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea-side; and he, when he cometh, will speak to thee.

<sup>33</sup> I therefore sent to thee immediately; and thou hast done well in coming here. Now therefore we are all present before God, to hear all things that have been commanded thee from the Lord.

<sup>34</sup> And Peter opened his mouth, and said, Of a truth I perceive that God is not a respecter of persons,

<sup>35</sup> but in every nation he that feareth him and worketh righteousness is acceptable to him—

<sup>36</sup> the word which he sent to the sons of Israel, publishing glad tidings of peace through Jesus Christ; he is Lord of all men.

<sup>37</sup> Ye yourselves know what was spoken of through the whole of Judaea, beginning from Galilee after the baptism which John preached,

<sup>38</sup> relating to Jesus of Nazareth, that God anointed him with the Holy Spirit and with power; who went about doing good, and healing all that were overpowered by the Devil; for God was with him.

<sup>39</sup> And we are witnesses of all things which he did both in the country of the Jews and in Jerusalem; whom they also slew by hanging him on a cross.

<sup>40</sup> Him God raised up on the third day, and caused him to be manifested,



<sup>41</sup> not to all the people, but to witnesses before appointed by God, to ourselves, who ate and drank with him after he rose from the dead;

<sup>42</sup> and he commanded us to preach to the people, and to testify that it is he who hath been appointed by God to be judge of the living and the dead.

<sup>43</sup> To him all the prophets bear witness, that through his name every one that believeth in him shall receive forgiveness of sins.

<sup>44</sup> While Peter was yet speaking these words, the Holy Spirit fell on all that heard the word.

<sup>45</sup> And those of the circumcision who believed, as many as came with Peter, were astonished that on the gentiles also was poured out the gift of the Holy Spirit;

<sup>46</sup> for they heard them speaking with tongues, and magnifying God. Then answered Peter,

<sup>47</sup> Can any one forbid water, that these should not be baptized, who have received the Holy Spirit even as we have?

<sup>48</sup> And he commanded that they should be baptized in the name of the Lord. Then they entreated him to remain some days.

## 11

<sup>1</sup> And the apostles and the brethren throughout Judaea heard that the gentiles also had received the word of God.

<sup>2</sup> And when Peter went up to Jerusalem, they that were of the circumcision contended with him,

<sup>3</sup> saying, Thou didst go in to men uncircumcised, and didst eat with them.

<sup>4</sup> But Peter rehearsed the matter to them in order from the beginning, saying,

<sup>5</sup> I was in the city of Joppa praying, and in a trance I saw a vision, a sort of vessel descending, as it were a great sheet, let down from heaven by four corners, and it came even to me;

<sup>6</sup> on which fixing my eyes, I observed, and saw the four-footed beasts of the earth, and the wild beasts, and the creeping things, and the birds of the air.

<sup>7</sup> And I also heard a voice saying to me, Arise, Peter; slay and eat.

<sup>8</sup> But I said, Not so, Lord; for nothing common or unclean ever entered my mouth.

<sup>9</sup> But a voice answered the second time out of heaven, That which God hath cleansed, call not thou common.

<sup>10</sup> And this was done three times; and all were again drawn up into heaven.

11 And lo! immediately there stood three men at the house where I was, having been sent to me from Caesarea.

12 And the Spirit bade me go with them. And these six brethren also came with me, and we entered the man's house.

13 And he told us how he had seen the angel in his house, standing and saying to him, Send to Joppa, and call for Simon, surnamed Peter;

14 who will speak to thee words by which thou shalt be saved, and all thy house.

15 And as I began to speak, the Holy Spirit fell on them, as on us at the beginning.

16 And I remembered the word of the Lord, that he said, John indeed baptized with water, but ye shall be baptized in the Holy Spirit.

17 Since then God gave the like gift to them as to us, on believing in the Lord Jesus Christ, who was I, that I could withstand God?

18 And when they heard these things, they held their peace, and glorified God, saying, So then to the gentiles also God hath granted repentance unto life.

19 Now they who were scattered abroad by the persecution that arose on account of Stephen traveled as far as Phenicia, and Cyprus, and Antioch, speaking the word to none but Jews.

20 But some of them were men of Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Greeks, publishing the glad tidings of the Lord Jesus.

21 And the hand of the Lord was with them; and a great number believed, and turned to the Lord.

22 But the talk concerning them came to the ears of the church which was in Jerusalem; and they sent forth Barnabas, to go as far as Antioch;

23 who, when he came, and saw the grace of God, rejoiced, and exhorted all to cleave to the Lord with purpose of heart;

24 for he was a good man, and full of the Holy Spirit and of faith. And a great multitude was added to the Lord.

25 And he went to Tarsus, to seek for Saul;

26 and when he had found him, he brought him to Antioch. And it came to pass, that for a whole year they came together in the church, and taught a great multitude; and the disciples were first called Christians in Antioch.

27 And in those days prophets came down from Jerusalem to Antioch.

28 And one of them named Agabus stood up, and signified by the Spirit, that there was about to be a great famine over

the whole world; which came to pass in the days of Claudius.

<sup>29</sup> And according as any one of the disciples was prospered, they determined every one of them to send relief to the brethren who dwelt in Judaea;

<sup>30</sup> which also they did, sending it to the elders by the hands of Barnabas and Saul.

## 12

<sup>1</sup> Now about that time, Herod the king laid his hands upon certain of the church, to oppress them.

<sup>2</sup> And he slew James, the brother of John, with the sword.

<sup>3</sup> And seeing that it pleased the Jews, he proceeded to apprehend Peter also; (then were the days of unleavened bread;)

<sup>4</sup> and he seized him and put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after the passover to bring him forth to the people.

<sup>5</sup> Peter therefore was kept guarded in prison; but earnest prayer was made by the church to God in his behalf.

<sup>6</sup> And when Herod was about to bring him forth, on that night Peter was sleeping between two soldiers, bound with two chains, and keepers before the door were guarding the prison.

<sup>7</sup> And lo! an angel of the Lord came to him, and a light shone in the room; and he smote Peter on the side, and roused him, saying, Rise up quickly. And his chains fell from his hands.

<sup>8</sup> And the angel said to him, Gird thyself, and bind on thy sandals; and he did so. And he saith to him, Throw thy garment round thee, and follow me.

<sup>9</sup> And he went out, and followed; and he knew not that what was done by the angel was real, but thought he saw a vision.

<sup>10</sup> And when they had passed the first, and the second guard, they came to the iron gate that leadeth to the city, which opened to them of itself; and they went out and passed on through one street, and the angel immediately departed from him.

<sup>11</sup> And when Peter had come to himself, he said, Now I know certainly, that the Lord hath sent forth his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

<sup>12</sup> And when he understood the matter, he came to the house of Mary the mother of John, surnamed Mark, where many were gathered together, and praying.

13 And as he knocked at the door of the gate, a maid-servant came to listen, named Rhoda;

14 and recognizing Peter's voice, she opened not the gate for gladness; but ran in, and told them that Peter was standing before the gate.

15 And they said to her, Thou art mad. But she positively affirmed that it was even so. Then they said, It is his angel.

16 But Peter continued knocking; and opening the door, they saw him, and were amazed.

17 But beckoning to them with his hand to be silent, he related how the Lord had brought him out of the prison. And he said, Go and tell these things to James, and to the brethren. And he departed, and went to another place.

18 And when it was day, there was no small commotion among the soldiers, as to what had become of Peter.

19 And Herod, when he had sought for him and found him not, examined the keepers, and commanded that they should be led away [[to execution]]. And he went down from Judea to Caesarea, and there abode.

20 And he was highly displeased with the Tyrians and Sidonians; but they came to him with one accord, and having made Blastus the king's chamberlain their friend, sued for peace; because their country drew its nourishment from that of the king.

21 And on a day appointed, Herod, having arrayed himself in royal apparel, and taken his seat on the throne, made a speech to them.

22 And thereupon the people shouted, The voice of a god, and not of a man!

23 But immediately an angel of the Lord smote him, because he gave not God the glory, and he was eaten by worms, and expired.

24 But the word of God grew and was extended.

25 And Barnabas and Saul returned from Jerusalem, having performed their service, taking with them also John, surnamed Mark.

## 13

1 Now there were at Antioch, in the church that was there, prophets and teachers; Barnabas, and Simeon who was called Niger, and Lucius the Cyrenaeen, and Manaen, the foster-brother of Herod the tetrarch, and Saul.

2 And while they were ministering to the Lord, and fasting, the Holy Spirit said, Set apart for me Barnabas and Saul for the work to which I have called them.

<sup>3</sup> Then, after they had fasted and prayed, and laid their hands on them, they sent them away.

<sup>4</sup> They therefore being sent forth by the Holy Spirit, came down to Seleucia, and from thence sailed to Cyprus.

<sup>5</sup> And having come to Salamis, they preached the word of God in the synagogues of the Jews; and they had also John as an assistant.

<sup>6</sup> And when they had gone through the whole island as far as Paphos, they found a certain magian, a Jewish false prophet, whose name was Bar-jesus,

<sup>7</sup> who was with the proconsul of the country, Sergius Paulus, an intelligent man. He, having called for Barnabas and Saul, desired to hear the word of God.

<sup>8</sup> But Elymas the magian (for so is his name interpreted) withstood them, seeking so turn away the proconsul from the faith.

<sup>9</sup> But Saul (who is also called Paul), filled with the Holy Spirit, fixed his eyes on him

<sup>10</sup> and said, O full of all deceit, and of all mischief, son of the Devil, enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

<sup>11</sup> And now, behold, the hand of the Lord is upon thee, and thou wilt be blind, not seeing the sun for a season. And immediately there fell on him a mist and darkness; and going about he sought to find some who would lead him by the hand.

<sup>12</sup> Then the proconsul, when he saw what had taken place, believed, being astonished at the doctrine of the Lord.

<sup>13</sup> And Paul and his company, having put to sea from Paphos, came to Perga in Pamphylia. But John, departing from them, returned to Jerusalem.

<sup>14</sup> And they, going on from Perga, came to Antioch in Pisidia; and they went into the synagogue on the sabbath-day, and sat down.

<sup>15</sup> And after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, Brethren, if ye have any word of exhortation for the people, speak.

<sup>16</sup> Then Paul stood up, and beckoned with his hand and said, Men of Israel, and ye that fear God, hearken.

<sup>17</sup> The God of this people chose our fathers, and he exalted the people in their sojourn in the land of Egypt, and with a high arm he brought them out of it;

<sup>18</sup> and for about forty years he nourished them in the wilderness.

<sup>19</sup> And having destroyed seven nations in the land of Canaan, he gave them their land as a possession.

<sup>20</sup> And after that, for about four hundred and fifty years, he gave judges, until Samuel the prophet.

<sup>21</sup> And afterward they asked for a king; and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years;

<sup>22</sup> and having removed him, he raised up to them David to be their king, to whom he gave testimony, saying, "I have found David the son of Jesse, a man after my own heart, who will do all my will."

<sup>23</sup> From the seed of this man hath God, according to his promise, brought to Israel a Saviour, Jesus;

<sup>24</sup> before whose coming forward John had first preached a baptism of repentance to all the people of Israel.

<sup>25</sup> And as John was finishing his course, he said, Who do ye think that I am? I am not He. But lo I there cometh after me one, the sandal of whose feet I am not worthy to loose.

<sup>26</sup> Brethren, sons of the stock of Abraham, and those among you who fear God, to you was the word of this salvation sent forth.

<sup>27</sup> For they that dwell at Jerusalem, and their rulers, not knowing him, nor the voices of the prophets which are read every sabbath, fulfilled them in condemning him.

<sup>28</sup> And though they found nothing deserving death in him, they asked of Pilate that he should be slain.

<sup>29</sup> And when they had accomplished all that was written of him, they took him down from the cross, and laid him in a tomb.

<sup>30</sup> But God raised him from the dead,

<sup>31</sup> and he was seen for many days by those who came up with him from Galilee to Jerusalem, who are now his witnesses to the people.

<sup>32</sup> And we declare to you the glad tidings, that the promise which was made to the fathers

<sup>33</sup> God hath fulfilled to us their children, in raising up Jesus [[from the dead]]; as it is also written in the first Psalm: "Thou art my Son; I have this day begotten thee."

<sup>34</sup> And that he raised him up from the dead, no more to return to corruption, he hath thus spoken: "I will give you the sure holy things promised to David."

<sup>35</sup> Wherefore also in another Psalm he saith, "Thou wilt not suffer thy holy one to see corruption:"

<sup>36</sup> For David, after having in his own generation served the will of God, fell asleep, and was added to his fathers, and saw corruption;

<sup>37</sup> but he whom God raised from the dead did not see corruption.

38 Be it therefore known to you, brethren, that through this man is announced to you the forgiveness of sins;

39 and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you which is spoken in the Prophets,

41 "Behold, ye despisers, and wonder, and perish! for I work a work in your days, a work which ye will not believe, though one should plainly declare it to you."

42 And as they were going out, they besought that these words might be spoken to them on the next sabbath.

43 And when the synagogue broke up, many of the Jews and proselyte worshippers followed Paul and Barnabas; who, speaking to them, exhorted them to continue in the grace of God.

44 And on the next sabbath almost the whole city came together to hear the word of the Lord.

45 But when the Jews saw the multitudes, they were filled with indignation, and spoke against what was spoken by Paul, contradicting and reviling.

46 Then Paul and Barnabas said boldly and plainly, It was necessary that the word of God should first be spoken to you; but seeing ye thrust it from you, and judge yourselves unworthy of the everlasting life, lo! we turn to the gentiles.

47 For thus hath the Lord commanded us: "I have set thee to be a light of the gentiles, that thou mayst bring salvation even to the end of the earth."

48 And when the gentiles heard this, they rejoiced, and glorified the word of the Lord; and as many as were ordained to everlasting life, believed.

49 And the word of the Lord was spread abroad throughout the whole country.

50 But the Jews stirred up the women of rank who worshipped God, and the chief men of the city, and raised a persecution against Paul and Barnabas, and drove them from their borders.

51 But they shook off the dust of their feet against them, and came to Iconium.

52 And the disciples were filled with joy and with the Holy Spirit.

## 14

1 And it came to pass in Iconium, that they went together into the synagogue of the Jews, and so spoke that a great multitude both of Jews and Greeks believed.

<sup>2</sup> But the Jews that disbelieved stirred up and embittered the minds of the gentiles against the brethren.

<sup>3</sup> They abode therefore a long time there, speaking boldly in reliance on the Lord, who gave testimony to the word of his grace, granting signs and wonders to be wrought by their hands.

<sup>4</sup> But the multitude of the city was divided; and some held with the Jews, and some with the apostles.

<sup>5</sup> And when a movement was made both of the gentiles, and the Jews with their rulers, to abuse and stone them,

<sup>6</sup> they became aware of it, and fled to the cities of Lycaonia, Lystra and Derbe, and the neighboring country;

<sup>7</sup> and they were publishing the glad tidings there.

<sup>8</sup> And at Lystra there sat a certain man who had not the use of his feet, a cripple from his birth, who never had walked.

<sup>9</sup> This man heard Paul speaking; who looking steadily at him, and perceiving that he had faith to be healed,

<sup>10</sup> said with a loud voice, Stand upright on thy feet. And he leaped up and walked.

<sup>11</sup> And the multitudes, seeing what Paul had done, lifted up their voices, saying, in the language of Lycaonia, The gods have come down to us in the likeness of men.

<sup>12</sup> And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker.

<sup>13</sup> Then the priest of Jupiter, that was in front of the city, brought oxen and garlands to the gates, and would have offered sacrifice with the multitudes.

<sup>14</sup> But the apostles, Barnabas and Paul, when they heard of it, rent their garments, and rushed forth to the multitude, crying out

<sup>15</sup> and saying, Men, why do ye these things? We also are men of like nature with you, bringing to you glad tidings, that ye may turn from these vanities to the living God, who made heaven and earth and sea, and all things that are therein;

<sup>16</sup> who in the ages past suffered all the nations to walk in their own ways;

<sup>17</sup> although he left not himself without witness, in that he did good, giving you rain from heaven and fruitful seasons, filling your hearts with food and gladness.

<sup>18</sup> And with these words, they hardly restrained the multitudes from sacrificing to them.

<sup>19</sup> But there came thither Jews from Antioch and Iconium; who, having persuaded the multitudes, and stoned Paul, dragged him out of the city, supposing him to be dead.



20 But the disciples having gathered around him, he rose up, and came into the city. And the next day he departed with Barnabas to Derbe.

21 And when they had published the glad tidings to that city, and had made many disciples, they went back to Lystra, and to Iconium, and to Antioch;

22 confirming the souls of the disciples, exhorting them to continue in the faith, and saying that it is through many afflictions that we must enter into the kingdom of God.

23 And having appointed for them elders in every church, they prayed with fasting, and commended them to the Lord, in whom they believed.

24 And having gone through Pisidia, they came to Pamphylia;

25 and when they had spoken the word in Perga, they went down to Attalia,

26 and thence set sail for Antioch, whence they had been commended to the grace of God, for the work which they had accomplished.

27 And when they had arrived and had gathered the church together, they related what great things God had wrought with them, and that he had opened a door of faith to the gentiles.

28 And they abode no little time with the disciples.

## 15

1 And there came down certain men from Judaea, and taught the brethren, Unless ye are circumcised after the custom of Moses, ye cannot be saved.

2 But when Paul and Barnabas had had no small dissension and debate with them, they determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem to the apostles and elders about this question.

3 They therefore, having been sent forward by the church, passed through Phoenicia and Samaria, declaring the conversion of the gentiles; and they caused great joy to all the brethren.

4 And having come to Jerusalem, they were welcomed by the church, and by the apostles and elders, and they related what great things God had wrought with them.

5 But there rose up certain believers of the sect of the Pharisees, saying, It is necessary to circumcise them, and to command them to keep the law of Moses.

6 And the apostles and the elders came together to consider this matter.

<sup>7</sup> And after much debate, Peter rose up and said to them, Brethren, ye know that a long time ago God made choice among you, that by my mouth the gentiles should hear the word of the glad tidings, and believe.

<sup>8</sup> And God, who knoweth the heart, bore them witness, giving them the Holy Spirit, as he gave it to us;

<sup>9</sup> and made no difference between us and them, having purified their hearts by faith.

<sup>10</sup> Now therefore why do ye provoke the anger of God, by putting a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

<sup>11</sup> But we believe that we shall be saved through the grace of the Lord Jesus, in the same manner as they.

<sup>12</sup> And all the multitude became silent, and listened to Barnabas and Paul, while they related what great signs and wonders God had wrought among the gentiles by them.

<sup>13</sup> And after they had done speaking, James answered, saying, Brethren, hearken to me.

<sup>14</sup> Simeon hath related how God first visited the gentiles, to take out of them a people for his name.

<sup>15</sup> And with this agree the words of the Prophets, as it is written:

<sup>16</sup> "After this I will return, and will rebuild the tabernacle of David which hath fallen; and I will rebuild its ruins, and will set it up;

<sup>17</sup> that the rest of men may seek after the Lord, and all the gentiles, who have been called by my name, saith the Lord, who doeth these things,

<sup>18</sup> which were known from the beginning."

<sup>19</sup> Wherefore my judgment is, that we should not trouble those who from among the gentiles are turning to God;

<sup>20</sup> but that we should write to them by letter to abstain from pollutions of idols, and from fornication, and from that which hath been strangled, and from blood.

<sup>21</sup> For Moses from the times of old hath had in every city those who preach him, being read in the synagogues every sabbath.

<sup>22</sup> Then it was decided by the apostles and the elders, with the whole church, to choose men from among themselves, and send them to Antioch, with Paul and Barnabas, namely, Judas called Barsabbas, and Silas, leading men among the brethren.

<sup>23</sup> And they wrote by them, "The apostles, and the elders, and the brethren, to the brethren who are from the gentiles in Antioch and Syria and Cilicia, greeting.

24 Whereas we have heard, that some who went out from us have troubled you with words, subverting your souls, to whom we gave no command;

25 it seemed good to us, having become of one mind, to choose men and send them to you, with our beloved Barnabas and Paul,

26 men who have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who will themselves tell you the same things by word of mouth.

28 For it seemed good to the Holy Spirit and to us, to lay upon you no further burden except these necessary things:

29 to abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye will do well. Farewell."

30 They therefore being sent away came to Antioch; and when they had gathered the multitude together, they delivered the letter.

31 And when they had read it, they rejoiced over the encouragement.

32 And Judas and Silas, who were themselves prophets, exhorted the brethren with many words and confirmed them.

33 And when they had remained some time, they were dismissed with peace from the brethren to those who sent them.

34 35 But Paul and Barnabas continued in Antioch, teaching and publishing, with many others also, the glad tidings of the word of the Lord.

36 And some days after, Paul said to Barnabas, Let us go again and visit the brethren in every city where we have preached the word of the Lord, and see how they are.

37 And Barnabas determined to take with them John, called Mark.

38 But Paul did not think it proper to take with them a man who had left them in Pamphylia, and went not with them to the work.

39 And there arose a sharp contention, so that they parted from each other, and Barnabas took Mark and sailed to Cyprus.

40 And Paul chose Silas and went forth, having been commended by the brethren to the grace of the Lord.

41 And he went through Syria and Cilicia, confirming the churches.

## 16

1 And he came to Derbe and Lystra; and lo! a certain

disciple was there, named Timothy, the son of a believing Jewess, but whose father was a Greek;

<sup>2</sup> who was well a spoken of by the brethren in Lystra and Iconium.

<sup>3</sup> Him Paul wished to go forth with him, and took and circumcised him on account of the Jews who were in those places; for they all knew that his father was a Greek.

<sup>4</sup> And as they journeyed through the cities, they delivered to them for their observance the decrees which had been ordained by the apostles and elders that were at Jerusalem.

<sup>5</sup> The churches therefore were established in the faith, and increased in number daily.

<sup>6</sup> And having gone through Phrygia and the Galatian country, on being forbidden by the Holy Spirit to preach the word in Asia,

<sup>7</sup> they came to Mysia, and were attempting to go into Bithynia; but the Spirit of Jesus did not permit them.

<sup>8</sup> And passing by Mysia, they came to Troas.

<sup>9</sup> And a vision appeared to Paul in the night. There stood a man of Macedonia beseeching him and saying, Come over into Macedonia and help us.

<sup>10</sup> And when he had seen the vision, we immediately endeavored to go into Macedonia, concluding that the Lord had called us to publish the glad tidings to them.

<sup>11</sup> And setting sail from Troas, we came with a straight course to Samothrace, and on the day following to Neapolis;

<sup>12</sup> and thence to Philippi, which is a chief city of the province of Macedonia, a colony. And we remained in the city some days.

<sup>13</sup> And on the sabbath-day we went forth out of the gate to a river-side, where was wont to be a place of prayer, and we sat down, and spoke to the women who had assembled.

<sup>14</sup> And a certain woman named Lydia, a seller of purple, of the city of Thyatira, who worshipped God, was listening; whose heart the Lord opened to attend to the things which were spoken by Paul.

<sup>15</sup> And when she had been baptized, and her household, she besought us, saying, If ye have judged me to be a believer in the Lord, come into my house, and abide. And she constrained us.

<sup>16</sup> And it came to pass, as we were going to the place of prayer, that a certain bond-maid having a soothsaying spirit met us, who brought her masters much gain by soothsaying.

<sup>17</sup> This woman followed Paul and us, and cried, saying, These men are the servants of the most high God, who announce to you the way of salvation.

18 And this she did for many days. But Paul, being much displeased, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And it came out immediately.

19 But her masters seeing that the hope of their gain was gone, laid hold of Paul and Silas, and dragged them into the market-place to the rulers;

20 and having brought them before the magistrates, said, These men are grievously disturbing our city, being Jews;

21 and they teach customs which it is not lawful for us Romans to receive or observe.

22 And the multitude rose up together against them, and the magistrates, tearing off their clothes, commanded to beat them with rods;

23 and when they had laid on them many stripes, they cast them into prison, charging the jailer to keep them safely;

24 who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 But at midnight Paul and Silas praying, were singing praises to God; and the prisoners were listening to them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and all the doors were immediately opened, and the bands of all were loosed.

27 And the jailer awakening out of sleep, and seeing the prison-doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped.

28 But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here.

29 Then he called for a light, and sprang in, and fell down trembling before Paul and Silas;

30 and having brought them out, he said, Sirs, what must I do to be saved?

31 And they said, Believe in the Lord Jesus, and thou wilt be saved, and thy household.

32 And they spoke to him the word of the Lord, and to all that were in his house.

33 And he took them with him at that hour of the night, and washed their stripes; and he was immediately baptized, himself and all that belonged to him.

34 And when he had brought them up into his house, he set food before them, and rejoiced with all his house, having become a believer in God.

35 And when it was day, the magistrates sent the sergeants, saying, Release those men.

36 And the jailer reported these words to Paul: The magistrates have sent to release you; now therefore come

out, and go in peace.

<sup>37</sup> But Paul said to them, They have publicly beaten us uncondemned, although we are Romans, and have thrust us into prison; and now do they thrust us out secretly? No; but let them come themselves, and bring us out.

<sup>38</sup> And the sergeants reported these words to the magistrates; and they were afraid when they heard that they were Romans.

<sup>39</sup> And they came and besought them; and when they had brought them out, they entreated them to leave the city.

<sup>40</sup> And when they had come out of the prison, they went into the house of Lydia; and when they saw the brethren, they exhorted them, and departed.

## 17

<sup>1</sup> And when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was the synagogue of the Jews.

<sup>2</sup> And Paul, as his custom was, went in among them, and for three sabbaths discoursed to them out of the Scriptures,

<sup>3</sup> explaining them, and setting forth that it was necessary for the Christ to suffer, and to rise from the dead, and that "this is the Christ,—Jesus whom I am making known to you."

<sup>4</sup> And some of them were convinced, and joined themselves to Paul and Silas, and of the devout Greeks a great multitude, and of the women of high rank not a few.

<sup>5</sup> But the unbelieving Jews, taking with them certain bad men of the idlers in the market-place, and gathering a crowd, set the city in an uproar; and having come to the house of Jason, they endeavored to bring them out to the people;

<sup>6</sup> but not finding them, they dragged Jason and some of the brethren before the city magistrates, crying out, These men that have turned the world upside down have come hither also;

<sup>7</sup> whom Jason hath entertained; and they are all acting in opposition to the decrees of Caesar, saying that there is another king, Jesus.

<sup>8</sup> And they alarmed the multitude and the city magistrates when they heard these things.

<sup>9</sup> And having taken security of Jason and of the others, they let them go.

<sup>10</sup> And the brethren immediately sent away Paul and Silas by night to Berea; who, having come there, went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily, whether these things were so.

12 Many of them therefore believed; and of the Grecian women of rank and men, not a few.

13 But when the Jews of Thessalonica knew that at Beroea, too, the word of God was preached by Paul, they came hither also, and stirred up the multitudes.

14 And then immediately the brethren sent away Paul to go to the sea; but Silas and Timothy remained there.

15 And they who conducted Paul brought him to Athens; and having received a commandment to Silas and Timothy to come to him as soon as possible, they departed.

16 Now while Paul was waiting for them at Athens, his spirit was stirred within him, when he saw the city full of idols.

17 Therefore he reasoned in the synagogue with the Jews and the devout [[Greeks]], and in the market daily with those that met him.

18 And some of the Epicurean and Stoic philosophers also conversed with him. And some said, What doth this babbler mean to say? and others, He seemeth to be a setter forth of foreign gods; because he brought the glad tidings of Jesus and the resurrection.

19 And they took him and brought him to Mars' hill, saying, May we know what this new doctrine is, of which thou speakest?

20 For thou bringest certain strange things to our ears. We would know therefore what these things mean.

21 Now all the Athenians, and the strangers residing among them, spent their leisure for nothing else but to tell or to hear something new.

22 Then Paul stood in the midst of Mars' hill, and said, Men of Athens, in all things I perceive that ye are very devout.

23 For while passing along and observing your objects of worship, I found also an altar with this inscription, "To an unknown God." What therefore ye, without knowledge of it, worship, that do I make known to you.

24 The God who made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands;

25 nor doth he receive service at the hands of men, as though he needed anything, since it is he that giveth to all life and breath and all things.

26 And he made of one blood every nation of men to dwell on all the face of the earth, having fixed appointed times,

and the bounds of their habitation;

<sup>27</sup> that they should seek God, if haply they might feel after him, and find him, though he is not far from every one of us.

<sup>28</sup> For in him we live, and move, and have our being; as also some of your own poets have said: "For we are also his offspring."

<sup>29</sup> Being then the offspring of God, we ought not to think that the Deity is like to gold or silver or stone, graven by the art and device of man.

<sup>30</sup> The times indeed of ignorance God overlooked; but now commandeth all men every where to repent;

<sup>31</sup> inasmuch as he hath fixed a day, in which he will judge the world in righteousness by a man whom he hath appointed; having given assurance to all by raising him from the dead.

<sup>32</sup> And when they heard of a resurrection of the dead, some mocked; but others said, We will hear thee again about this matter.

<sup>33</sup> Thus Paul departed from among them.

<sup>34</sup> But certain men joined themselves to him, and believed; among whom was Dionysius the Areopagite; and a woman named Damaris, and others with them.

## 18

<sup>1</sup> After these things, Paul departed from Athens, and came to Corinth.

<sup>2</sup> And having found a certain Jew named Aquila, born in Pontus, lately come from Italy, and Priscilla his wife, (because Claudius had commanded all the Jews to depart from Rome,) he came to them;

<sup>3</sup> and because he was of the same trade, he abode with them, and worked; for they were tent-makers by trade.

<sup>4</sup> And he discoursed in the synagogue every sabbath, and endeavored to persuade both Jews and Greeks.

<sup>5</sup> And when both Silas and Timothy had come from Macedonia, Paul was wholly engaged in the word, testifying to the Jews, that Jesus was the Christ.

<sup>6</sup> And when they set themselves against him, and reviled, he shook his garments, and said to them, Your blood be upon your own heads! I am clean; from this time I will go to the gentiles.

<sup>7</sup> And he departed thence, and went to the house of a certain man, named Justus, a worshipper of God, whose house was very near the synagogue.



<sup>8</sup> And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians upon hearing believed, and were baptized.

<sup>9</sup> And the Lord said to Paul through a vision in the night, Be not afraid, but speak on, and be not silent;

<sup>10</sup> for I am with thee, and no one shall lay hands on thee, to hurt thee; for I have much people in this city.

<sup>11</sup> And he continued there a year and six months, teaching the word of God among them.

<sup>12</sup> And when Gallio was proconsul of Achaia, the Jews rose up with one accord against Paul, and brought him before the judgment-seat,

<sup>13</sup> saying, This man persuadeth people to worship God contrary to the law.

<sup>14</sup> And as Paul was about to open his mouth, Gallio said to the Jews, If it were some act of injustice or wicked misdeed, O Jews, with reason I should bear with you;

<sup>15</sup> but if it be questions of doctrine, and names, and your law, look to it yourselves; I will not be a judge of these matters.

<sup>16</sup> And he drove them from the judgment-seat.

<sup>17</sup> But they all laid hold of Sosthenes, the ruler of the synagogue, and beat him before the judgment-seat; and Gallio cared for none of these things.

<sup>18</sup> And Paul, having stayed many days longer, took leave of the brethren, and sailed thence to Syria, and with him Priscilla and Aquila, after he had shaved his head in Cenchreae, for he had a vow.

<sup>19</sup> And they came to Ephesus, and he left them there; but he himself entered the synagogue, and reasoned with the Jews.

<sup>20</sup> And when they asked him to stay longer, he consented not;

<sup>21</sup> but having taken leave of them, saying, I will return to you, if God will, he set sail from Ephesus.

<sup>22</sup> And having landed at Caesarea and gone up and saluted the church, he went down to Antioch.

<sup>23</sup> And after he had spent some time there, he departed, going through the Galatian country and Phrygia in order, strengthening all the disciples.

<sup>24</sup> And a certain Jew, named Apollos, a native of Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus.

<sup>25</sup> This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught correctly

the things concerning Jesus, knowing only the baptism of John.

<sup>26</sup> And he began to speak boldly in the synagogue. But Aquila and Priscilla having heard him, took him to them, and set forth to him the way [[of the Lord]] more fully.

<sup>27</sup> And when he wished to go over into Achaia, the brethren wrote, exhorting the disciples to give him welcome; and when he was come, he gave much aid to those who had believed through grace.

<sup>28</sup> For he publicly confuted the Jews, with power, showing by the Scriptures that Jesus is the Christ.

## 19

<sup>1</sup> And it came to pass, while Apollos was at Corinth, that Paul, having passed through the upper districts, came to Ephesus. And finding certain disciples,

<sup>2</sup> he said to them, Did ye receive the Holy Spirit when ye believed? And they said to him, No, we did not even hear whether there is a Holy Spirit.

<sup>3</sup> And he said, Into what then were ye baptized? And they said, Into John's baptism.

<sup>4</sup> Then said Paul, John indeed baptized with the baptism of repentance, saying to the people, that they should believe on him that was coming after him; that is, on Jesus.

<sup>5</sup> And when they heard this, they were baptized into the name of the Lord Jesus.

<sup>6</sup> And when Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke with tongues, and prophesied.

<sup>7</sup> And the men were about twelve in all.

<sup>8</sup> And he went into the synagogue, and spoke boldly for three months, discoursing and persuading concerning the kingdom of God.

<sup>9</sup> But when some were hardened, and believed not, but spoke evil of the way [[of the Lord]] before the multitude, he departed from them, and separated the disciples, discoursing daily in the school of Tyrannus.

<sup>10</sup> And this continued for two years, so that all who dwelt in Asia heard the word of the Lord, both Jews and Greeks.

<sup>11</sup> And God wrought special miracles by the hands of Paul;

<sup>12</sup> so that even handkerchiefs, or aprons, were carried from his body to the sick, and the diseases departed from them, and the evil spirits went out.

<sup>13</sup> Then some of the wandering Jewish exorcists undertook to name over those who had evil spirits the name of

the Lord Jesus, saying, I adjure you by that Jesus whom Paul preacheth.

<sup>14</sup> And there were seven sons of Scevas, a Jewish chief priest, who did this.

<sup>15</sup> And the evil spirit answering said, Jesus I knew, and Paul I well know; but who are ye?

<sup>16</sup> And the man in whom the evil spirit was leaped on them, and overcame them both, and prevailed against them, so that they fled out of that house naked and wounded.

<sup>17</sup> And this became known to all, both Jews and Greeks, who dwelt at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

<sup>18</sup> And many of the believers came, confessing and declaring their practices.

<sup>19</sup> Many also of those who had practised magical arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver.

<sup>20</sup> So the word of the Lord grew and prevailed mightily.

<sup>21</sup> And when these things were ended, Paul resolved to pass through Macedonia and Achaia, and to go to Jerusalem, saying, After I have been there, I must also see Rome.

<sup>22</sup> And having sent into Macedonia two of those who ministered to him, Timothy and Erastus, he himself stayed in Asia for a season.

<sup>23</sup> And about that time there arose no small tumult concerning the faith.

<sup>24</sup> For a certain man named Demetrius, a silversmith, made silver shrines of Diana, and brought no small gain to the craftsmen.

<sup>25</sup> And having called them together, with the workmen of like occupation, he said, Sirs, ye know that by this craft we have our wealth;

<sup>26</sup> and ye see and hear, that this Paul hath persuaded and turned away much people, not only of Ephesus, but of almost all Asia, saying, that those are not gods, which are made with hands.

<sup>27</sup> And there is not only danger that this branch of our business will come into disrepute, but also that the temple of the great goddess Diana will be despised, and her magnificence destroyed, whom all Asia and the world worship.

<sup>28</sup> And hearing this they became full of wrath, and kept crying out, saying, Great is Diana of the Ephesians!

<sup>29</sup> And the city was filled with confusion; and they rushed with one accord into the theatre, having seized Gaius

and Aristarchus, men of Macedonia, Paul's companions in travel.

<sup>30</sup> And when Paul wished to go in to the people, the disciples would not suffer him.

<sup>31</sup> And some also of the Asiarchs, who were his friends, sent to him, and entreated him not to venture into the theatre.

<sup>32</sup> Some therefore were crying one thing, and some another; for the assembly was in confusion, and the greater part knew not wherefore they had come together.

<sup>33</sup> And they brought forward Alexander out of the multitude, the Jews putting him forward; and Alexander beckoned with his hand, desiring to make his defence to the people.

<sup>34</sup> But when they knew that he was a Jew, all with one voice for about two hours cried out, Great is Diana of the Ephesians!

<sup>35</sup> But when the Recorder had quieted the multitude, he said, Men of Ephesus, who is there among men that doth not know that the city of the Ephesians is guardian of the great Diana, and of the image which fell down from Jupiter?

<sup>36</sup> Since then these things cannot be denied, ye ought to be quiet, and do nothing rashly.

<sup>37</sup> For ye have brought hither these men, who are neither robbers of temples, nor blasphemers of your goddess.

<sup>38</sup> If then Demetrius and the craftsmen with him have a complaint against any one, the courts are open, and there are proconsuls; let them bring their charges against each other.

<sup>39</sup> But if ye ask for any thing further, it shall be determined in the lawful assembly.

<sup>40</sup> For we are in danger of being called to answer concerning this day's riot, there being no ground on which we shall be able to give an account of this concourse.

<sup>41</sup> And when he had thus spoken, he dismissed the assembly.

## 20

<sup>1</sup> And after the tumult had ceased, Paul called to him the disciples, and having embraced them departed to go into Macedonia.

<sup>2</sup> And when he had gone through those regions, and had given them much exhortation, he came into Greece.

<sup>3</sup> And when he had stayed three months, a plot having been laid for him by the Jews as he was about to sail for Syria, he resolved to return through Macedonia.

4 And there accompanied him as far as Asia, Sopater, son of Pyrrhus, a Beroean; and of the Thessalonians, Aristarchus and Secundus, and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus.

5 These having gone forward waited for us at Troas.

6 But we set sail from Philippi, after the days of unleavened bread, and came to them at Troas in five days, where we abode seven days.

7 And on the first day of the week, when we had assembled to break bread, Paul discoursed to them, being about to depart on the morrow, and continued the discourse until midnight.

8 And there were many lamps in the upper room where we had assembled.

9 And there sat on the window a certain young man named Eutychus, having fallen into a deep sleep; and as Paul was discoursing at great length, he sank down with sleep, and fell from the third story, and was taken up dead.

10 But Paul went down and fell on him, and having embraced him, said, Make no lamentations; for his life is in him.

11 And having gone up again, and broken the bread and eaten, he talked a long while even till break of day, and so departed.

12 And they brought the young man alive, and were not a little comforted.

13 We however, going forward to the ship, put to sea for Assos, intending to take in Paul from that place; for so he had appointed, intending himself to go on foot.

14 And when he met us at Assos, we took him on board, and came to Mitylene;

15 and sailing thence, we came the following day over against Chios. And the next day we arrived at Samos; and having tarried at Trogyllium, we came the next day to Miletus.

16 For Paul had determined to sail past Ephesus, that he might not be detained in Asia; for he was hastening, if it were possible for him, to be at Jerusalem on the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they had come to him, he said to them: Ye yourselves know, from the first day that I came into Asia, after what manner I have been with you the whole time,

19 serving the Lord with all humility, and with tears, and trials which befell me by the plots of the Jews;

20 how I kept back nothing that was profitable, but have made it known to you, and have taught you publicly, and from house to house;

21 testifying to both Jews and Greeks repentance toward God, and faith in our Lord Jesus.

22 And now behold, I go, bound in my spirit, to Jerusalem, not knowing the things that will befall me there;

23 save that the Holy Spirit witnesseth to me in every city, saying that bonds and afflictions await me.

24 But I count life of no value to me, so that I may finish my course, and the ministry which I received from the Lord Jesus, to testify the glad tidings of the grace of God.

25 And now, behold, I know that ye all, among whom I went about preaching the kingdom, will see my face no more.

26 Wherefore I testify to you this day, that I am pure from the blood of all men;

27 for I have not shunned to declare to you the whole counsel of God.

28 Take heed therefore to yourselves, and to all the flock over which the Holy Spirit made you overseers, to feed the church of the Lord, which he purchased with his own blood.

29 For I know this, that after my departure grievous wolves will enter in among you, not sparing the flock.

30 And from among yourselves will men arise speaking perverse things, to draw away the disciples after them.

31 Therefore be watchful, and remember that for the space of three years, night and day, I ceased not to warn every one with tears.

32 And now I commend you to God, and to the word of his grace, who is able to build you up, and to give you an inheritance among all the sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Ye yourselves know, that these hands ministered to my necessities, and to those that were with me.

35 In all ways I showed you that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

36 And having thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sorely, and fell on Paul's neck, and kissed him;

38 sorrowing most of all for the word which he had spoken, that they were to see his face no more. And they accompanied him to the ship.

## 21

<sup>1</sup> And it came to pass, after we had torn ourselves from them, and had put to sea, that we came with a straight course to Cos, and the day following to Rhodes, and from thence to Patara.

<sup>2</sup> And finding a ship crossing over to Phenicia, we went aboard, and put to sea.

<sup>3</sup> And having come in sight of Cyprus, we passed it on the left, and sailed to Syria, and landed at Tyre; for there the ship was to unlade her cargo.

<sup>4</sup> And having found out the disciples, we remained there seven days; and they told Paul, through the Spirit, not to go up to Jerusalem.

<sup>5</sup> And when we had completed the days, we departed, and went our way, they all accompanying us, with wives and children, till we were out of the city; and having kneeled down on the shore and prayed,

<sup>6</sup> we took leave of each other, and went on board the ship; and they returned home.

<sup>7</sup> But we, finishing our voyage, came down from Tyre to Ptolemais; and having embraced the brethren, remained with them one day.

<sup>8</sup> And on the morrow we departed, and came to Caesarea; and entering the house of Philip the evangelist, who was one of the seven, we stayed with him.

<sup>9</sup> And this man had four daughters, virgins, who prophesied.

<sup>10</sup> And while we were staying some days longer, there came down from Judaea a certain prophet, named Agabus;

<sup>11</sup> and coming to us, he took off Paul's girdle, and bound his own feet and hands, and said, Thus saith the Holy Spirit: So will the Jews at Jerusalem bind the man that owneth this girdle, and will deliver him into the hands of the gentiles.

<sup>12</sup> But when we heard this, both we, and they of that place, besought him not to go to Jerusalem.

<sup>13</sup> Then answered Paul, What mean ye that ye weep, and break my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus.

<sup>14</sup> And when he would not be persuaded, we ceased; saying, The Lord's will be done.

<sup>15</sup> And after those days we got ready our baggage, and went up to Jerusalem.

<sup>16</sup> There went with us also some of the disciples of Caesarea, bringing us to one Mnason, a Cyprian, an old disciple, with whom we should lodge.

17 And when we arrived at Jerusalem, the brethren received us gladly.

18 And the day following Paul went in with us to James; and all the elders were present.

19 And having embraced them, he recounted particularly what things God had wrought among the gentiles through his ministry.

20 And they on hearing it glorified God; and said to him, Thou seest, brother, how many thousands of believers there are among the Jews, and they are all zealots for the Law.

21 But they have been informed concerning thee, that thou teachest all the Jews who are among the gentiles to forsake Moses, telling them not to circumcise their children, nor to walk after the customs.

22 What then is to be done? The multitude will necessarily come together; for they will hear that thou hast come.

23 Do this therefore that we advise thee. We have four men who have a vow on them.

24 These take, and purify thyself with them, and pay the expenses for them, that they may shave their heads; and all will know that those things of which they have been informed concerning thee are nothing, but that thou thyself also walkest in observance of the Law.

25 But concerning the gentile believers, we have written to them and decided that they should observe no such thing, save only to abstain from things offered to idols, and from blood, and from what hath been strangled, and from fornication.

26 Then Paul took the men, and the next day having purified himself with them, entered the temple, announcing the completion of the days of the purification, until the offering was made for every one of them.

27 And when the seven days were almost ended, the Jews from Asia, having seen him in the temple, stirred up the whole multitude, and laid hands on him,

28 crying out, Men of Israel, help! This is the man that teacheth every one everywhere against the people, and the Law, and this place; and besides he even brought Greeks into the temple, and hath polluted this holy place.

29 For they had before seen with him in the city Trophimus, the Ephesian, whom they supposed that Paul had brought into the temple.

30 And the whole city was in motion, and the people ran together; and they laid hold of Paul and dragged him out of the temple; and forthwith the doors were shut.

31 And while they were endeavoring to kill him, tidings



came up to the chief captain of the band, that all Jerusalem was in an uproar;

<sup>32</sup> who immediately took soldiers and centurions, and ran down to them. And seeing the chief captain and the soldiers, they left off beating Paul.

<sup>33</sup> Then the chief captain came near and laid hold of him, and commanded him to be bound with two chains; and inquired who he was, and what he had done.

<sup>34</sup> And some cried one thing, and some another, among the multitude. And not being able to gain certain knowledge on account of the uproar, he ordered him to be carried into the castle.

<sup>35</sup> And when he reached the stairs, he was obliged to be borne by the soldiers, on account of the violence of the crowd;

<sup>36</sup> for the multitude of the people were following, crying out, Away with him!

<sup>37</sup> And as he was about to be led into the castle, Paul saith to the chief captain, May I speak to thee? And he said, Canst thou speak Greek?

<sup>38</sup> Art thou not then the Egyptian, who before these days made an insurrection, and led out into the wilderness those four thousand men of the assassins?

<sup>39</sup> But Paul said, I am a Jew of Tarsus, a citizen of no mean city of Cilicia; and I beseech thee, suffer me to speak to the people.

<sup>40</sup> And when he had given him leave, Paul stood on the stairs, and beckoned with his hand to the people, and there was a great silence; and he spoke to them in the Hebrew tongue, saying,

## 22

<sup>1</sup> Brethren and fathers, hear my defence, which I now make to you.

<sup>2</sup> And on hearing him speak to them in the Hebrew tongue, they kept the more silence. And he saith:

<sup>3</sup> I am indeed a Jew, born in Tarsus of Cilicia, hut brought up in this city, taught at the feet of Gamaliel in the strictness of the Law of our fathers, being zealous for God, as ye all are this day.

<sup>4</sup> And I persecuted this way [[of belief]] even to death, binding and putting into prisons both men and women,

<sup>5</sup> as also the high-priest beareth me witness, and all the elderhood; from whom I received letters to the brethren, and was on my way to Damascus to bring those also

that were there, bound, to Jerusalem, that they might be punished.

<sup>6</sup> But it came to pass, as I was on my way, and approaching Damascus, that about noon there suddenly shone around me a great light from heaven;

<sup>7</sup> and I fell to the ground, and heard a voice saying to me, Saul, Saul, why dost thou persecute me?

<sup>8</sup> And I answered, Who art thou, Lord? And he said to me, I am Jesus the Nazarene, whom thou persecutest.

<sup>9</sup> And they that were with me saw indeed the light, and were afraid; but the voice of him that spoke to me they did not hear.

<sup>10</sup> And I said, What shall I do, Lord? And the Lord said to me, Arise, and go into Damascus; and there thou wilt be told of all which it hath been appointed thee to do.

<sup>11</sup> And as I could not see by reason of the brightness of that light, I was led by the hand of those that were with me, and came into Damascus.

<sup>12</sup> But one Ananias, a devout man according to the Law, well spoken of by all the Jews who dwelt there,

<sup>13</sup> came to me, and standing over me said, Brother Saul, receive sight. And I immediately looked up upon him.

<sup>14</sup> And he said, The God of our fathers chose thee to know his will, and to see the Righteous One, and to hear a voice from his mouth;

<sup>15</sup> for thou shalt be a witness for him to all men of what thou hast seen and heard.

<sup>16</sup> And now why dost thou delay? Arise, and be baptized, and wash away thy sins, calling on his name.

<sup>17</sup> And it came to pass after my return to Jerusalem, while I was praying in the temple, that I fell into a trance,

<sup>18</sup> and saw him saying to me, Make haste, and go quickly out of Jerusalem; for they will not receive thy testimony concerning me.

<sup>19</sup> And I said, Lord, they know that I imprisoned, and beat in every synagogue, those that believed in thee;

<sup>20</sup> and when the blood of Stephen, thy witness, was shed, I myself was standing by and consenting, and keeping the garments of those who slew him.

<sup>21</sup> And he said to me, Depart; for I will send thee far hence to the gentiles.

<sup>22</sup> And they listened to him as far as this word, and then lifted up their voices, and said, Away with such a fellow from the earth! for it was not fit that he should live.

<sup>23</sup> And as they were crying out, and shaking their garments, and throwing dust into the air,

<sup>24</sup> the chief captain ordered him to be brought into the castle, and bade that he should be examined by scourging; that he might ascertain for what cause they were thus crying out against him.

<sup>25</sup> But when they had stretched him out with the cords, Paul said to the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

<sup>26</sup> When the centurion heard this, he went and told the chief captain, saying, What art thou about to do? For this man is a Roman.

<sup>27</sup> Then the chief captain came and said to him, Tell me, art thou a Roman? He said, Yes.

<sup>28</sup> The chief captain answered, For a great sum I obtained this citizenship. And Paul said, But I was born a Roman.

<sup>29</sup> They therefore who were about to examine him left him immediately. And the chief captain also was alarmed when he knew that he was a Roman, and because he had bound him.

<sup>30</sup> On the morrow, wishing to have certain knowledge why he was accused by the Jews, he released him, and ordered the chief priests and all the council to assemble; and bringing Paul down, he set him before them.

## 23

<sup>1</sup> And Paul looking earnestly upon the council, said: Brethren! I have ordered my life in all good conscience before God to this day.

<sup>2</sup> And the high-priest, Ananias, commanded those who stood by him to smite him on the mouth.

<sup>3</sup> Then Paul said to him, God will smite thee, thou whited wall! Art thou then sitting to judge me according to the law, and dost thou command me to be smitten contrary to the law?

<sup>4</sup> And they that stood by said, Dost thou revile God's high-priest?

<sup>5</sup> Then said Paul, I knew not, brethren, that he was high-priest; for it is written, "Thou shalt not speak evil of a ruler of thy people."

<sup>6</sup> But Paul, perceiving one part to be Sadducees, and the other Pharisees, cried aloud in the council, Brethren! I am a Pharisee, the son of Pharisees; for the hope of the resurrection of the dead I am now tried.

<sup>7</sup> And when he had said this, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided.

<sup>8</sup> For the Sadducees say that there is no resurrection, and no angel or spirit; but the Pharisees affirm both.

<sup>9</sup> And there arose a great clamor; and scribes of the party of the Pharisees arose, and contended, saying, We find nothing amiss in this man; but if a spirit hath spoken to him or an angel—

<sup>10</sup> And a great dissension arising, the chief captain, fearing that Paul would be torn in pieces by them, ordered the soldiers to go down and take him by force from among them, and bring him into the castle.

<sup>11</sup> And the night following, the Lord stood by him, and said, Be of good courage; for as thou hast borne witness concerning me in Jerusalem, so must thou bear witness also at Rome.

<sup>12</sup> And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

<sup>13</sup> And there were more than forty who took this oath together.

<sup>14</sup> And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul.

<sup>15</sup> Now therefore do ye with the council give notice to the chief captain, that he bring him down to you, as though ye were about to examine his case more thoroughly; and we are ready to kill him before he cometh near you.

<sup>16</sup> But Paul's sister's son hearing of the plot went, and entering the castle, told Paul.

<sup>17</sup> Then Paul called one of the centurions to him, and said, Take this young man to the chief captain; for he hath something to tell him.

<sup>18</sup> So he took him and brought him to the chief captain, and said, Paul the prisoner called me to him, and asked me to bring this young man to thee, as he hath something to say to thee.

<sup>19</sup> Then the chief captain took him by the hand and went aside privately, and asked him, What is it that thou hast to tell me?

<sup>20</sup> And he said, The Jews have agreed to ask thee to bring down Paul tomorrow into the council, as though thou wert about to inquire more thoroughly concerning him.

<sup>21</sup> But do not thou yield to them; for there lie in wait for him more than forty men of them, who have bound themselves with an oath neither to eat nor drink till they have killed him; and they are now ready, looking for the promise from thee.

<sup>22</sup> The chief captain then dismissed the young man with the charge, Tell no one that thou hast disclosed these things

to me.

<sup>23</sup> And he called to him two of the centurions, saying, Make ready two hundred soldiers to go to Caesarea, and seventy horsemen, and two hundred spearmen, at the third hour of the night;

<sup>24</sup> and provide beasts, whereon they may set Paul, and carry him safe to Felix the governor.

<sup>25</sup> And he wrote a letter after this manner:

<sup>26</sup> Claudius Lysias to the most excellent governor Felix, greeting.

<sup>27</sup> This man was taken by the Jews, and was about to be killed by them; but I came upon them with the soldiery, and rescued him, having learned that he was a Roman.

<sup>28</sup> And wishing to know the crime of which they accused him, I brought him down to their council;

<sup>29</sup> but I found him to be accused only on account of questions of their law, and to have nothing laid to his charge deserving death or bonds.

<sup>30</sup> And having been informed of a plot against the man, I sent him at once to thee, and directed his accusers also to bring their charges against him before thee.

<sup>31</sup> Then the soldiers, as was commanded them, took Paul, and brought him by night to Antipatris.

<sup>32</sup> But on the morrow they left the horsemen to go on with him, and returned to the castle.

<sup>33</sup> And they, when they had come to Caesarea, and delivered the letter to the governor, presented Paul also before him.

<sup>34</sup> And having read the letter, he asked of what province he was; and when he understood that he was of Cilicia,

<sup>35</sup> he said, I will hear thee fully, when thy accusers also have arrived. And he ordered him to be kept in Herod's palace.

## 24

<sup>1</sup> And after five days Ananias, the high-priest, came down with the elders and a certain orator named Tertullus; and they brought a complaint before the governor against Paul.

<sup>2</sup> And when he had been called, Tertullus began to accuse him, saying, Seeing that by thee we enjoy much peace, and that improvements are in every way and everywhere taking place in this nation through thy foresight,

<sup>3</sup> we accept it, most noble Felix, with all thankfulness.

<sup>4</sup> But not to detain thee too long, I pray thee to hear us, in thy clemency, a few words.

<sup>5</sup> For we have found this man to be a pest, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes;

<sup>6</sup> who also attempted to profane the temple, and we apprehended him;

<sup>7</sup> <sup>8</sup> and from him thou canst thyself ascertain by examination all these things of which we accuse him.

<sup>9</sup> And the Jews also joined in the charges against him, affirming that these things were so.

<sup>10</sup> Then Paul, after the governor had beckoned to him to speak, answered, Since I know that thou hast been for many years a judge for this nation, I answer for myself cheerfully;

<sup>11</sup> for it is in thy power to ascertain that it is not more than twelve days since I went up to Jerusalem to worship.

<sup>12</sup> And neither in the temple did they find me disputing with any one, or stirring up a tumult of the people, nor in the synagogues, nor in the city;

<sup>13</sup> nor can they prove the things of which they now accuse me.

<sup>14</sup> But this I acknowledge to thee, that according to the way [[of belief]] which they call a sect, so do I worship the God of my fathers, believing all things which are written in the Law and by the Prophets;

<sup>15</sup> having a hope in God, which they themselves also entertain, that there will be a resurrection both of the righteous and the unrighteous.

<sup>16</sup> On this ground do I also myself strive to have always a conscience void of offence toward God and toward men.

<sup>17</sup> And after some years I came to bring alms to my nation, and to make offerings;

<sup>18</sup> in doing which they found me purified in the temple, not with a crowd nor with tumult; but certain Jews from Asia [[caused it]],

<sup>19</sup> who ought to be here before thee, and make their charge, if they had aught against me.

<sup>20</sup> Or, let these men themselves say what wrongdoing they found in me when I stood before the council,

<sup>21</sup> except in relation to this one expression, which I uttered aloud while standing among them: Concerning the resurrection of the dead I am tried before you this day.

<sup>22</sup> But Felix, having an accurate knowledge of the matters relating to this way [[of belief]], put them off, and said, When Lysias the chief captain cometh down, I will thoroughly examine your case.

<sup>23</sup> He also gave orders to the centurion to guard him, and let him have indulgence, and not to forbid any of his friends

to do him service.

<sup>24</sup> And after some days, Felix came with his wife Drusilla, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ.

<sup>25</sup> And as he discoursed of righteousness, and temperance, and the judgment to come, Felix became alarmed, and answered, Go thy way for the present; and when I have a convenient season, I will call for thee.

<sup>26</sup> He hoped also that money would be given him by Paul; on which account he sent for him the oftener, and conversed with him.

<sup>27</sup> But after two years Felix was succeeded by Porcius Festus; and Felix, wishing to gain favor with the Jews, left Paul bound.

## 25

<sup>1</sup> Festus therefore having come into the province, after three days went up from Caesarea to Jerusalem.

<sup>2</sup> And the chief priests and the leaders of the Jews brought a complaint before him against Paul, and besought him,

<sup>3</sup> asking for themselves a favor against him, that he would send for him to Jerusalem, intending to place men in wait to kill him on the road.

<sup>4</sup> But Festus answered that Paul was in custody at Caesarea, and that he himself was going thither shortly.

<sup>5</sup> Let those therefore, said he, who have authority among you, go down with me and accuse this man, if he is guilty of anything.

<sup>6</sup> And having tarried among them not more than eight or ten days, he went down to Caesarea; and on the morrow, sitting on the judgment-seat, ordered Paul to be brought.

<sup>7</sup> And when he had come, the Jews who came down from Jerusalem stood around, bringing many and heavy charges which they could not prove;

<sup>8</sup> while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor against Caesar have I committed any offence.

<sup>9</sup> But Festus, wishing to gain favor with the Jews, answered Paul and said, Art thou willing to go up to Jerusalem, and there be tried on these charges before me?

<sup>10</sup> But Paul said, I stand at the judgment-seat of Caesar, where I ought to be tried. To the Jews I have done no wrong, as thou also very well knowest.

<sup>11</sup> If indeed I am an offender, and have done anything deserving death, I refuse not to die; but if there be nothing

in the charges which they bring against me, no man can give me up to them. I appeal to Caesar.

<sup>12</sup> Then Festus having conferred with the council, answered, Thou hast appealed to Caesar; to Caesar shalt thou go.

<sup>13</sup> And after some days Agrippa the king and Bernice came to Caesarea to greet Festus.

<sup>14</sup> And while they were making a stay of some days there, Festus laid the case of Paul before the king, saying, There is a certain man left in bonds by Felix,

<sup>15</sup> against whom, when I was at Jerusalem, the chief priests and the elders of the Jews brought a complaint, asking for judgment against him.

<sup>16</sup> To whom I answered, It is not the custom of the Romans to give up any man on a charge, before the accused hath the accusers face to face, and hath opportunity to answer for himself concerning the crime laid against him.

<sup>17</sup> When therefore they had come together here, without any delay I sat on the judgment-seat on the day after, and ordered the man to be brought forward.

<sup>18</sup> And his accusers standing around him brought no accusation of such things as I had conjectured,

<sup>19</sup> but had against him certain questions of their own religion, and of one Jesus that was dead, whom Paul affirmed to be alive.

<sup>20</sup> And I being at a loss about such questions, asked him if he was willing to go to Jerusalem and there be put on trial for these matters.

<sup>21</sup> But Paul having appealed to be kept in custody for the judgment of Augustus, I ordered him to be kept till I should send him up to Caesar.

<sup>22</sup> Then Agrippa said to Festus, I should like to hear the man myself. Tomorrow, said he, thou shalt hear him.

<sup>23</sup> Accordingly on the morrow Agrippa and Bernice came with great pomp, and entered into the place of hearing, with the chief captains and principal men of the city, and at the order of Festus Paul was brought forward.

<sup>24</sup> And Festus said: King Agrippa, and all men who are here present with us! Ye see this man about whom the whole multitude of the Jews applied to me both at Jerusalem and here, crying out that he ought no longer to live.

<sup>25</sup> But having found that he had done nothing deserving death, and he himself having appealed to Augustus, I determined to send him;

<sup>26</sup> and as I have nothing certain to write about him to the emperor, I have brought him forward before you,



and specially before thee, king Agrippa, that when the examination hath been made, I may have something to write.

<sup>27</sup> For it seemeth to me unreasonable to send a prisoner and not signify the charges against him;

## 26

<sup>1</sup> And Agrippa said to Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand and made his defence:

<sup>2</sup> I think myself happy, king Agrippa, that I am to make my defence this day before thee concerning all things of which I am accused by the Jews;

<sup>3</sup> especially as thou art acquainted with all the customs and questions among the Jews. Wherefore I beseech thee to hear me patiently.

<sup>4</sup> My manner of life, then, from my youth, which was from the beginning among my own nation and at Jerusalem, all Jews know:

<sup>5</sup> and they know, if they are willing to testify, that from the first, according to the strictest sect of our religion, I lived a Pharisee.

<sup>6</sup> And now I stand on trial for the hope of the promise made by God to the fathers,

<sup>7</sup> which our twelve tribes, earnestly serving God day and night, hope to obtain; concerning which hope, O king, I am accused by Jews.

<sup>8</sup> Why is it judged incredible with you if God raiseth the dead?

<sup>9</sup> I indeed thought with myself that I ought to do many things in opposition to the name of Jesus the Nazarene.

<sup>10</sup> Which I also did in Jerusalem; and many of the saints did I myself shut up in prisons, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

<sup>11</sup> And I punished them often in all the synagogues, and compelled them to blaspheme; and being exceedingly mad against them, I pursued them even to foreign cities.

<sup>12</sup> And as I was going to Damascus on this business, with authority and a commission from the chief priests,

<sup>13</sup> at mid-day, on the road, O king, I saw a light from heaven above the brightness of the sun, shining around me and those who were journeying with me.

<sup>14</sup> And when we had all fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew tongue, Saul, Saul,

why persecutest thou me? It is hard for thee to kick against the goads.

<sup>15</sup> And I said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest.

<sup>16</sup> But arise and stand upon thy feet; for I have appeared to thee for this purpose, to prepare thee as a minister and a witness both of the things which thou sawest, and of those on account of which I will appear to thee;

<sup>17</sup> delivering thee from the people, and from the gentiles, to whom I send thee,

<sup>18</sup> to open their eyes that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins, and an inheritance among the sanctified, by faith in me.

<sup>19</sup> Wherefore, O king Agrippa, I was not disobedient to the heavenly vision;

<sup>20</sup> but first to those in Damascus, and Jerusalem, and to all the country of Judaea, and then to the gentiles, I proclaimed that they should repent and turn to God, doing works worthy of repentance.

<sup>21</sup> For these causes the Jews seized me in the temple, and attempted to kill me.

<sup>22</sup> Having, however, obtained help from God, I continue to this day, witnessing both to small and great, saying nothing except those things which the Prophets and Moses said were to come to pass;

<sup>23</sup> that the Christ should suffer, and that, as first of those raised from the dead, he was to proclaim light both to the people and to the gentiles.

<sup>24</sup> And as he was thus speaking in his defence, Festus said with a loud voice, Paul, thou art beside thyself; much learning is making thee mad.

<sup>25</sup> But he saith, I am not mad, most noble Festus, but utter words of truth and soberness.

<sup>26</sup> For the king knoweth about these things well; to whom also I speak boldly; for I am persuaded that none of these things is hidden from him: for this was not done in a corner.

<sup>27</sup> King Agrippa, believest thou the Prophets? I know that thou believest.

<sup>28</sup> Then Agrippa said to Paul, With little effort thou thinkest to persuade me to become a Christian.

<sup>29</sup> And Paul said, I would to God, that with little effort or with great, not only thou, but also all that hear me this day, might be made such as I am, except these bonds.

<sup>30</sup> And the king rose up and the governor and Bernice, and those who sat with them;

<sup>31</sup> and going aside they talked with each other, saying, This man is doing nothing deserving death, or bonds.

<sup>32</sup> And Agrippa said to Festus, This man might have been set at liberty, if he had not appealed to Caesar.

## 27

<sup>1</sup> And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band.

<sup>2</sup> And going on board a ship of Adramyttium, about to sail along the coasts of Asia, we put to sea; Aristarchus, a Macedonian of Thessalonica, being with us.

<sup>3</sup> And the next day we landed at Sidon; and Julius treated Paul kindly, and gave him leave to go to his friends, and receive their care.

<sup>4</sup> And thence putting to sea, we sailed under Cyprus, because the winds were contrary.

<sup>5</sup> And having sailed over the sea along Cilicia and Pamphylia, we came to Myra, a city of Lycia.

<sup>6</sup> And there the centurion, finding a ship of Alexandria about to sail for Italy, put us on board of it.

<sup>7</sup> And sailing slowly some days, and having with difficulty arrived over against Cnidus, the wind not permitting us to put in, we sailed under Crete, over against Salmone;

<sup>8</sup> and coasting along it with difficulty we came to a place called Fair Havens, near which was the city Lasea.

<sup>9</sup> And much time having been spent, and the voyage being now dangerous, because the Fast had already gone by, Paul advised them,

<sup>10</sup> saying, Sirs, I perceive that this voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives.

<sup>11</sup> But the centurion believed the master and the owner of the ship more than what was spoken by Paul.

<sup>12</sup> And as the harbor was not well situated for wintering, the greater part advised to sail thence also, if by any means they might reach Phoenix, a harbor of Crete, looking toward the southwest and northwest, and there winter.

<sup>13</sup> And when a south wind blew gently, supposing that they had obtained their purpose, they weighed anchor, and coasted along close by Crete.

<sup>14</sup> But not long after, there rushed against it a tempestuous wind, called Euroclydon.

<sup>15</sup> And the ship being caught, and unable to face the wind, we gave up to it, and were driven along.

16 And running under a certain small island called Clauda, we were hardly able to get possession of the boat;

17 which when they had taken up, they used helps, undergirding the ship; and fearing lest they should run into the Syrtis, they lowered the sail and so were driven.

18 And as we were violently tempest-tossed, the next day they began to lighten the vessel;

19 and the third day we cast out with our own hands the movables of the ship.

20 And as neither sun nor stars had appeared for many days, and no small tempest lay on us, thenceforward all hope that we should be saved was taken away.

21 And after there had been much abstinence from food, Paul stood up in the midst of them and said, Sirs, ye should have hearkened to me, and not have put to sea from Crete, nor thus brought upon yourselves this injury and loss.

22 And now I exhort you to be of good cheer; for there will be no loss of life among you, but only of the ship.

23 For there stood by me this night an angel of God, whose I am, and whom I serve,

24 saying, Fear not, Paul! Thou must stand before Caesar; and lo, God hath given thee all those that sail with thee.

25 Wherefore, sirs, be of good cheer; for I believe God, that it will be just as it hath been told me.

26 But we must be cast upon some island.

27 And when the fourteenth night had come on, as we were driven onward in the Adriatic sea, about midnight the sailors suspected that they were near some country;

28 and sounding, they found twenty fathoms; and having gone a little further and sounded again, they found fifteen fathoms;

29 then fearing lest we should fall upon rocks, they cast four anchors out of the stern, and wished for day.

30 And as the sailors were seeking means to escape from the ship, when they had lowered the boat into the sea, under the pretence that they were about to carry out anchors from the foreship,

31 Paul said to the centurion and to the soldiers, If these men do not stay in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let it fall off.

33 And while the day was coming on, Paul exhorted them all to take food; saying, This is the fourteenth day that ye have waited, and continued fasting, having taken nothing.

34 Wherefore I exhort you to take food; for this is for your

safety; for there shall not a hair be lost from the head of one of you.

<sup>35</sup> And having thus spoken, he took bread, and gave thanks to God in presence of them all, and having broken it, he began to eat.

<sup>36</sup> Then were they all of good cheer, and they also took food.

<sup>37</sup> And there were of us in the ship in all two hundred and seventy-six souls.

<sup>38</sup> And when they had eaten enough, they lightened the ship, casting out the grain into the sea.

<sup>39</sup> And when it was day, they did not know the land; but they observed a certain creek having a beach, into which they determined, if possible, to run the ship.

<sup>40</sup> And cutting away the anchors, they left them in the sea, and at the same time unfastening the rudder-bands, and hoisting the foresail to the wind, they made toward the beach.

<sup>41</sup> And falling into a place having the sea on both sides, they ran the ship aground; and the prow stuck fast, and remained immovable, but the stern was breaking to pieces with the violence [[of the waves]].

<sup>42</sup> And on the part of the soldiers there was a plan to kill the prisoners, lest any one should swim out and escape.

<sup>43</sup> But the centurion, wishing to save Paul, kept them from their purpose, and ordered those who could swim to cast themselves first into the sea, and get to land,

<sup>44</sup> and the rest, some on boards, and others on something from the ship. And in this way it came to pass, that they all escaped safe to land.

## 28

<sup>1</sup> And having escaped, we learned that the island was called Melita.

<sup>2</sup> And the barbarians showed us no little kindness; for they kindled a fire, and received us all, because of the rain which had come on, and because of the cold.

<sup>3</sup> And when Paul had gathered a bundle of sticks, and laid it on the fire, there came forth a viper by reason of the heat, and fastened on his hand.

<sup>4</sup> And when the barbarians saw the animal hanging from his hand, they said to one another, No doubt this man is a murderer, whom though he hath escaped the sea, Justice hath not permitted to live.

<sup>5</sup> He, however, shaking off the animal into the fire suffered no harm.

6 But they were looking for his becoming swollen, or suddenly falling down dead. But after looking a great while, and seeing no harm come to him they changed their minds, and said that he was a god.

7 And in the neighborhood of that place were lands belonging to the chief man of the island, whose name was Publius; who welcomed us, and entertained us kindly three days.

8 And it happened that the father of Publius was lying sick with a fever and dysentery; to whom Paul went in, and, when he had prayed, laid his hands on him, and healed him.

9 And when this was done, the others also who had diseases in the island came, and were healed;

10 who also honored us with many honors, and when we put to sea, loaded us with such things as were necessary.

11 And after three months we put to sea in a ship of Alexandria, which had wintered in the island, whose sign was Castor and Pollux.

12 And landing at Syracuse, we stayed there three days;

13 and from thence we made a circuit, and came to Rhegium; and after one day a south wind arose, and we came on the second day to Puteoli,

14 where we found brethren, and were entreated to remain with them seven days; and so we went toward Rome.

15 And from thence, the brethren having heard of us came to meet us as far as Appii Forum, and the Three Taverns; at the sight of whom Paul thanked God and took courage.

16 And when we had come to Rome, Paul was permitted to dwell by himself, with the soldier that guarded him.

17 And it came to pass that after three days he called together the chief men of the Jews, and when they had met he said to them, Brethren, I, though I had done nothing against the people, or the customs of our fathers, was delivered up a prisoner from Jerusalem into the hands of the Romans;

18 who, when they had examined me, wished to release me, because I had done nothing deserving death.

19 But when the Jews spoke against it, I was constrained to appeal to Caesar; not that I had any charge to bring against my nation.

20 For this reason therefore I have called for you, to see you and speak to you; for it is on account of the hope of Israel that I am bound with this chain.

21 And they said to him, We neither received letters from Judea concerning thee, nor did any one of the brethren that

came report or speak any evil of thee.

<sup>22</sup> But we think it proper to hear from thee what thou thinkest; for with regard to this sect, we know that it is everywhere spoken against.

<sup>23</sup> And when they had appointed him a day, many came to him at his lodging; to whom he expounded, and earnestly testified, the kingdom of God, endeavoring to persuade them concerning Jesus both from the Law of Moses, and from the Prophets, from morning till evening.

<sup>24</sup> And some believed the things spoken, and some believed not.

<sup>25</sup> So, disagreeing with one another, they took their departure, after Paul had spoken one word: Well did the Holy Spirit speak through Isaiah the prophet to your fathers,

<sup>26</sup> saying, "Go to this people, and say, 'Hearing ye shall hear, and shall not understand; and seeing ye shall see and not perceive.

<sup>27</sup> For the heart of this people hath become gross, and their ears are dull of hearing, and their eyes they have closed; lest they should see with their eyes and hear with their ears, and understand with their heart and turn from their ways, and I should heal them.'"

<sup>28</sup> Be it therefore known to you, that to the gentiles this salvation of God hath been sent; they, moreover, will hear.

<sup>29</sup> <sup>30</sup> And he abode two whole years in his own hired house and gladly received all that came in to him,

<sup>31</sup> proclaiming the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all confidence, without hindrance from any one.

## THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

<sup>1</sup> Paul, a servant of Christ Jesus, a called apostle, set apart to preach the gospel of God,

<sup>2</sup> which he had promised before by his prophets in the Holy Scriptures,

<sup>3</sup> the gospel concerning his Son, who was born of the seed of David as to the flesh,

<sup>4</sup> and shown with power to be the Son of God as to his spirit of holiness, by the resurrection of the dead, Jesus Christ our Lord;

<sup>5</sup> through whom we received grace and the office of an apostle in behalf of his name, in order to produce obedience to the faith among all nations;

<sup>6</sup> among whom are ye also, the called of Jesus Christ;

<sup>7</sup> to all the beloved of God at Rome, called, holy: Grace be to you, and peace, from God our Father, and the Lord Jesus Christ.

<sup>8</sup> In the first place, I thank my God through Jesus Christ for all of you, that your faith is spoken of throughout the whole world.

<sup>9</sup> For God is my witness, whom I serve with my spirit in the gospel of his Son, how constantly I make mention of you, always in my prayers

<sup>10</sup> supplicating that, if it be possible, I may at last through the will of God be favored with an opportunity of coming to you.

<sup>11</sup> For I long to see you, that I may impart to you some spiritual gift, which may be for your confirmation;

<sup>12</sup> that is, that I may be edified among you, and you also, through each other's faith, both yours and mine.

<sup>13</sup> But I would not have you ignorant, brethren, that I often purposed to come to you, though I have been hindered hitherto, that I might have some fruit of my labors among you also, as among the other gentiles.

<sup>14</sup> I am debtor both to Greeks and barbarians, both to the wise and the unwise.

<sup>15</sup> So, according to my ability, I am ready to preach the gospel to you also in Rome.

<sup>16</sup> For I am not ashamed of the gospel; for to every believer, to the Jew first and also to the Greek, it is the power of God unto salvation.



17 For therein is revealed the righteousness which is of God from faith to faith; as it is written, "But the righteous shall live by faith."

18 For the wrath of God is revealed from heaven against all impiety and unrighteousness of men, who keep down the truth in unrighteousness.

19 Because that which may be known of God is manifest within them; for God made it manifest to them.

20 For, ever since the creation of the world, his invisible attributes, even his eternal power and divinity, being perceived from his works, are clearly seen, so that they might be without excuse.

21 Because though they knew God, they did not glorify him as God, nor were they thankful to him; but became perverse in their reasonings, and their senseless minds were darkened;

22 professing to be wise, they became fools,

23 and for the glory of the incorruptible God they substituted images of corruptible man, and of birds and four-footed beasts and creeping things.

24 Wherefore God also gave them over in the lusts of their hearts to impurity, to debase their bodies with one another;

25 because they changed the true God for false gods, and adored and worshipped created things rather than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up to vile passions. For even their women indulged in unnatural lust,

27 and in like manner the men also, neglecting the natural use of the female, burned with lust for one another, men with men practising that which is shameful, and receiving in themselves the due recompense of their error.

28 And as they did not choose to retain God in their knowledge, God gave them up to a reprobate mind, to do things which are shameful;

29 being filled with all unrighteousness, malice, covetousness, wickedness; full of envy, murder, strife, deceit, malignity; backbiters,

30 slanderers, hated of God, insolent, proud, boasters, inventors of mischief, disobedient to parents,

31 senseless, faithless, without natural affection, without pity;

32 who, although knowing the ordinance of God, that they who practise such things deserve death, not only do them themselves, but approve of those who do them.

## 2

<sup>1</sup> Wherefore thou art without excuse, O man that judgest, whoever thou art. For wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

<sup>2</sup> But we know that the judgment of God is according to truth against those who practise such things.

<sup>3</sup> And dost thou suppose, O man, who art judging those who do such things, and art thyself doing the same, that thou wilt escape the judgment of God?

<sup>4</sup> Or dost thou despise the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God is leading thee to repentance?

<sup>5</sup> But according to thy hardness and impenitent heart, thou art treasuring up for thyself wrath against the day of wrath and of the manifestation of the righteous judgment of God,

<sup>6</sup> who will render to every one according to his works;

<sup>7</sup> everlasting life to those who by patient continuance in well-doing seek for glory, and honor, and incorruption;

<sup>8</sup> but to those who are contentious, and disobedient to the truth; but obey unrighteousness, there will be wrath and indignation.

<sup>9</sup> Tribulation and distress will be upon every soul of man whose works are evil, of the Jew first, and also of the Greek;

<sup>10</sup> but glory, honor, and peace, to every one whose works are good, to the Jew first, and also to the Greek.

<sup>11</sup> For there is no respect of persons with God.

<sup>12</sup> For as many as have sinned without a law, will also perish without a law; and as many as have sinned under a law, will be judged by a law,

<sup>13</sup> for it is not the hearers of a law who are righteous before God, but the doers of a law will be accounted righteous;—

<sup>14</sup> for when the gentiles, who have no law, do by nature what is required by the Law, these, having no law, are a law to themselves;

<sup>15</sup> since they show that what the Law requireth is written in their hearts, their conscience bearing witness, and their thoughts in turn accusing or defending them;—

<sup>16</sup> in the day when God shall judge the secrets of men by Jesus Christ, according to the gospel which I have preached.

<sup>17</sup> But if thou art called a Jew, and retest on the Law, and makest thy boast of God,

18 and knowest his will, and approvest the things that are more excellent, being instructed out of the Law;

19 and art confident that thou thyself art a guide of the blind, a light to those who are in darkness,

20 an instructor of those who lack wisdom, a teacher of babes, having the form of knowledge and of the truth in the Law,—

21 dost thou then who teachest another, not teach thyself? Thou who proclaimest that others should not steal, dost thou steal?

22 Dost thou who forbiddest to commit adultery, thyself commit adultery? Thou that abhorrest idols, dost thou rob temples?

23 Dost thou who boastest of the Law, dishonor God by breaking the Law?

24 For, as it is written, "the name of God is on your account blasphemed among the gentiles."

25 For circumcision is indeed a benefit to thee, if thou keep the Law; but if thou art a breaker of the Law, thy circumcision hath become uncircumcision.

26 If then he who is uncircumcised keep the precepts of the Law, shall not he though uncircumcised be regarded as circumcised?

27 Yea, those who are by nature uncircumcised, if they perform the law, will judge thee, who having a written Law and circumcision, art a breaker of the Law.

28 For he is not a Jew, who is one outwardly, nor is that circumcision, which is outward, in the flesh;

29 but he is a Jew who is one inwardly; and circumcision is of the heart, spiritual, not literal, whose praise is not of men, but of God.

### 3

1 What then is the advantage of the Jew? or what the benefit of circumcision?

2 Great, every way. In the first place, because they were entrusted with the oracles of God.

3 For what? If some were unfaithful, shall their unfaithfulness make God unfaithful?

4 Far be it! yea, let God be true, and every man a liar; as it is written, "That thou mayst be justified in thy words, and mayst overcome when thou art arraigned."

5 But if our unrighteousness serve to display the righteousness of God, what shall we say? Is God unrighteous who inflicteth punishment? (I am speaking as men do.)

6 Far be it! For then how shall God judge the world?

<sup>7</sup> For if, through my being false, the truth of God hath been more abundantly manifested to his glory, why am I still judged as a sinner?

<sup>8</sup> And why do you not say, as some slanderously charge us with saying, Let us do evil, that good may come? The condemnation of such men is just.

<sup>9</sup> What then? Are we better than others? By no means! For we have already brought a charge both against Jews and Greeks, that they are all under sin.

<sup>10</sup> As it is written: "There is none righteous, no, not one;

<sup>11</sup> there is none that hath understanding, there is none that diligently seeketh God;

<sup>12</sup> they have all turned aside from the right way, they have become worthless together; there is none that doeth good, not even one.

<sup>13</sup> Their throat is an open sepulchre; with their tongues they have practised deceit. The poison of asps is under their lips.

<sup>14</sup> Their mouth is full of cursing and bitterness.

<sup>15</sup> Swift are their feet to shed blood;

<sup>16</sup> destruction and misery are in their ways;

<sup>17</sup> and the way of peace they know not.

<sup>18</sup> There is no fear of God before their eyes."

<sup>19</sup> Now we know that whatever the Law saith, it saith to those who are under the Law; that every mouth may be stopped, and all the world become subject to condemnation before God.

<sup>20</sup> Because by works of the Law no flesh shall be accepted as righteous: for by the Law is the knowledge of sin.

<sup>21</sup> But now, apart from the Law, the righteousness which is of God, to which the Law and the Prophets bear testimony,

<sup>22</sup> even the righteousness which is of God through faith in Jesus Christ, hath been made manifest to all and for all believers. For there is no distinction.

<sup>23</sup> For all have sinned, and fail of obtaining the glory which cometh from God;

<sup>24</sup> being accepted as righteous freely, by his grace, through the redemption that is in Christ Jesus,

<sup>25</sup> whom, in his blood, through faith, God hath set forth as a propitiatory sacrifice, in order to manifest his righteousness, on account of his passing by, in his forbearance, the sins committed in former times;

<sup>26</sup> in order to manifest his righteousness at the present time, so that he may be righteous, and accept as righteous him who hath faith.

27 Where then is the boasting? It is excluded. By what law? of works? Nay; but by the law of faith.

28 We conclude therefore, that a man is accepted as righteous through faith, without the works of the Law.

29 Or is God [[the God]] of Jews alone? Is he not also the God of gentiles? Yea, of gentiles also.

30 Seeing there is but one God, who will accept the circumcised as righteous by faith, and the uncircumcised through faith.

31 Do we then make void the Law through faith? Far be it! On the contrary, we establish the Law.

## 4

1 What advantage then shall we say that Abraham our father had as to the flesh?

2 For if Abraham was accepted as righteous through works, he hath ground of boasting. But he hath no ground of boasting before God.

3 For what saith the scripture? "Abraham had faith in God, and it was accounted unto him as righteousness."

4 Now to him that performeth works, the reward is not accounted a matter of grace, but of debt;

5 but to him who without performing works hath faith in him who accepteth as righteous one that hath been ungodly, his faith is accounted as righteousness;

6 as David also speaketh of the blessedness of the man whom God accepteth as righteous without works:

7 "Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man whom the Lord shall not charge with sin."

9 Doth this blessedness belong to the circumcised alone, or to the uncircumcised also? For we are saying that Abraham's faith was accounted as righteousness.

10 How then was it so accounted? After his circumcision, or while he was uncircumcised? Not after he was circumcised, but while he was uncircumcised.

11 And he received the outward sign of circumcision as a seal of the righteousness of the faith which he had while he was uncircumcised; that he might be the father of all the uncircumcised who have faith, so that righteousness might be put to their account also;

12 and that he might be the father of the circumcised, who are not circumcised merely, but who tread in the steps of that faith which our father Abraham had while yet uncircumcised.

<sup>13</sup> For not through the Law was the promise made to Abraham or his offspring that he should be the heir of the world, but through the righteousness of faith.

<sup>14</sup> For if they that are of the Law are heirs, then faith becometh a vain thing, and the promise is made of no effect.

<sup>15</sup> For the Law is the cause of wrath; for where there is no law there is no transgression.

<sup>16</sup> Therefore the inheritance was made to depend on faith, that it might be a matter of grace; that the promise might be sure to all the offspring, not to that only which is under the Law, but to that also which hath the faith of Abraham, who is the father of us all

<sup>17</sup> (as it is written, "I have made thee a father of many nations") in the sight of that God whom he believed, who giveth life to the dead, and calleth the things that are not, as though they were.

<sup>18</sup> For he had confident hope in that which was past hope, that he should become a father of many nations, according to that which was spoken, "Thus shall thy offspring be;"

<sup>19</sup> and not being weak in faith, he regarded not his own body which had become dead, he being about a hundred years old, nor the deadness of Sarah's womb;

<sup>20</sup> nor did he waver in respect to the promise of God through unbelief, but was strong in faith, giving glory to God;

<sup>21</sup> being fully convinced, that what he hath promised, he is able also to perform.

<sup>22</sup> And therefore it was accounted to him for righteousness.

<sup>23</sup> And that it was so accounted was not written for his sake alone,

<sup>24</sup> but for our sakes also, to whom it will be so accounted through our faith in him who raised up Jesus our Lord from the dead,

<sup>25</sup> who was delivered up on account of our trespasses, and raised from the dead that we might be accepted as righteous.

## 5

<sup>1</sup> Therefore being accepted as righteous through faith, we have peace with God through our Lord Jesus Christ;

<sup>2</sup> through whom also we have had admission into this grace in which we stand, and rejoice in the hope of the glory which God will confer.

<sup>3</sup> And not only so, but we rejoice in afflictions also, knowing that affliction produceth endurance,

4 and endurance proof [[of faith]], and proof [[of faith giveth]] hope;

5 and hope will not disappoint us; because the love of God hath been shed abroad in our hearts by the Holy Spirit which hath been given to us.

6 For while we were yet without strength, in due season Christ died for the ungodly.

7 Now hardly for a righteous man will one die; perhaps, however, for a benefactor one might even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now accepted as righteous through his blood, we shall be saved through him from the [[coming]] wrath.

10 For if while enemies we were reconciled to God through the death of his Son, much more having been reconciled shall we be saved by his life;

11 and not this only, but also having joy in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

12 So then as through one man sin entered into the world, and through sin death, and thus [[death]] came through unto all men, because all sinned—

13 (for all the time before the Law sin was in the world; but sin is not set to one's account when there is no law.

14 Yet death reigned from Adam to Moses, even over those who had not sinned in the manner in which Adam transgressed; who is a type of him who was to come.—

15 But the free gift was not as the transgression. For if through the offence of the one the many died, much more hath the grace of God, and the gift which is by the grace of the one man Jesus Christ, abounded to the many.

16 And the free gift is not like what happened through one man who sinned. For sentence of condemnation followed one offence; but the free gift is a justification after many offences.

17 For if by one trespass death reigned through the one man, much more will they who receive the abundance of grace and of the gift of righteousness reign in life through the one man Jesus Christ.)—

18 As then through one trespass all men have come under condemnation, so through one act of righteousness all obtain the gift of righteousness unto life.

19 For as through the disobedience of the one man the many were made sinners, so through the obedience of the one man will the many be made righteous.

<sup>20</sup> Moreover the law came in in addition, that the trespass might abound; but where sin abounded, grace abounded much more;

<sup>21</sup> that as sin reigned in death, so grace might reign through righteousness to everlasting life, through Jesus Christ our Lord.

## 6

<sup>1</sup> What shall we say then? Let us continue in sin, that grace may abound still more?

<sup>2</sup> God forbid! How shall we, who died to sin, live any longer in it?

<sup>3</sup> Are ye ignorant, that all of us who were baptized into Jesus Christ, were baptized into his death?

<sup>4</sup> We then by this baptism into his death were buried with him; that as Christ was raised from the dead by the glorious power of the Father, so we also might walk in newness of life.

<sup>5</sup> For if we have been made completely like him in his death, we shall be made like him in his resurrection also;

<sup>6</sup> knowing this, that our old man was crucified with him, that the body of sin might be destroyed, that we might no longer be in slavery to sin;

<sup>7</sup> for he that hath died hath been set free from sin.

<sup>8</sup> And if we died with Christ, we believe that we shall also live with him;

<sup>9</sup> since we know that Christ, having been raised from the dead, dieth no more; death hath dominion over him no longer.

<sup>10</sup> For in that he died, he died to sin once for all; but in that he liveth, he liveth to God.

<sup>11</sup> Thus do ye too consider yourselves as dead to sin, but alive to God, through Jesus Christ.

<sup>12</sup> Let not then sin reign in your mortal body, bringing you into subjection to its lusts,

<sup>13</sup> nor yield up your members to sin as instruments of unrighteousness; but yield up yourselves to God, as being alive from the dead, and your members to God as instruments of righteousness.

<sup>14</sup> For sin shall not hold dominion over you; for ye are not under the Law, but under grace.

<sup>15</sup> What then? Are we to sin, because we are not under the Law, but under grace? God forbid!

<sup>16</sup> Know ye not, that whomever ye choose to obey as a master, his bondmen ye are, whether of sin whose fruit is death, or of obedience whose fruit is righteousness?



<sup>17</sup> But thanks be to God that, though ye were the bondmen of sin, ye became obedient from the heart to that form of teaching which was delivered to you;

<sup>18</sup> and being made free from sin, ye became the bondmen of righteousness.

<sup>19</sup> I speak in a way common among men on account of the weakness of your flesh. For as ye once yielded your members as slaves to impurity and to iniquity, in order to commit iniquity, so now yield your members as bondmen to righteousness in order to become holy.

<sup>20</sup> For when ye were the slaves of sin, ye were not the bondmen of righteousness.

<sup>21</sup> What fruit then had ye at that time from those things of which ye are now ashamed? For the end of those things is death.

<sup>22</sup> But now having been delivered from the slavery of sin, and having become the bondservants of God, ye have holiness as the fruit, and everlasting life as the end.

<sup>23</sup> For the wages of sin is death; but the free gift of God is everlasting life, through Christ Jesus our Lord.

## 7

<sup>1</sup> Know ye not, brethren, (for I am speaking to those who are acquainted with the Law,) that the Law hath dominion over a man only as long as he liveth?

<sup>2</sup> For the married woman is bound by law to her husband while he liveth; but if the husband die, she is released from the law which bound her to him.

<sup>3</sup> So then, if while her husband is living she connect herself with another man, she will be called an adulteress; but if her husband die, she is no longer bound by that law, so that she will not be an adulteress, though she connect herself with another man.

<sup>4</sup> So then, my brethren, ye also were slain to the Law through the body of Christ, that ye might be connected with another, even with him who was raised from the dead, that we might bear fruit to God.

<sup>5</sup> For when we were in the flesh, the affections of sins, which were through the Law, were working in our members to bear fruit unto death.

<sup>6</sup> But now we are delivered from the Law, having died to that by which we were bound, that we might serve in the new life of the Spirit, and not in the old way of the letter.

<sup>7</sup> What then shall we say? Is the Law sin? God forbid! But I should not have known sin, except by the Law; for I

should not have known sinful desire, unless the Law had said, "Thou shalt not covet."

<sup>8</sup> But sin, seizing the opportunity, wrought in me by means of the commandment all manner of sinful desire; for without the Law sin is dead.

<sup>9</sup> And I, apart from the Law, was once alive; but when the commandment came, sin came to life again, and I died;

<sup>10</sup> and the very commandment whose design was life, I found to issue in death.

<sup>11</sup> For sin, seizing the opportunity, deceived me through the commandment, and through it slew me.

<sup>12</sup> So that the Law is holy, and the commandment holy, and right, and good.

<sup>13</sup> Did then that which is good become death to me? Far be it! but sin; that it might become manifest as sin, causing death to me by means of that which is good; that sin by means of the commandment might become exceedingly sinful.

<sup>14</sup> For we know that the Law is spiritual; but I am unspiritual, a slave sold to sin.

<sup>15</sup> For I know not what I do. For I do not what I would, but I do what I hate.

<sup>16</sup> But if I do what I would not, I assent to the Law that it is good.

<sup>17</sup> Now, however, it is no longer I that do it, but sin that dwelleth in me.

<sup>18</sup> For I know that there dwelleth not in me, that is, in my flesh, any good thing; for to desire is present with me, but not to perform that which is good.

<sup>19</sup> For the good that I would, I do not; but the evil which I would not, that I do.

<sup>20</sup> But if I do what I would not, it is no more I that do it, but sin that dwelleth in me.

<sup>21</sup> I find then that there is a law to me, that when I would do good, evil is present with me.

<sup>22</sup> For I delight in the Law of God, as to the inward man;

<sup>23</sup> but I perceive another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

<sup>24</sup> Wretched man that I am! Who will deliver me from the body of this death?

<sup>25</sup> Thanks be to God, [[who hath delivered me]] through Jesus Christ our Lord. So then, I, the same person, with the mind serve the law of God, but with the flesh the law of sin.

## 8

<sup>1</sup> There is then now no condemnation for those who are

in Christ Jesus.

<sup>2</sup> For the law of the Spirit of life set me free in Christ Jesus from the law of sin and death.

<sup>3</sup> For what the Law could not do, in that it was weak through the flesh, God hath done, who on account of sin sent his own Son in the likeness of sinful flesh, and passed sentence of condemnation on sin in the flesh;

<sup>4</sup> so that what is required by the Law might be accomplished in us, who walk not according to the flesh, but according to the Spirit.

<sup>5</sup> For they who are according to the flesh have their mind on the things of the flesh; but they who are according to the Spirit, on the things of the Spirit.

<sup>6</sup> For the mind of the flesh is death; but the mind of the Spirit life and peace.

<sup>7</sup> Because the mind of the flesh is enmity against God; for it doth not submit itself to the Law of God, neither indeed can it.

<sup>8</sup> And they who are in the flesh cannot please God.

<sup>9</sup> But ye are not in the flesh, but in the Spirit, if indeed the Spirit of God dwelleth in you. But if any one hath not the Spirit of Christ, he is none of his.

<sup>10</sup> And if Christ is in you, the body indeed is dead because of sin; but the Spirit is life because of righteousness.

<sup>11</sup> But if the Spirit of him who raised up Jesus from the dead dwelleth in you, he who raised up Christ from the dead will also give life to your mortal bodies, because of his Spirit that dwelleth in you.

<sup>12</sup> So then, brethren, we are debtors not to the flesh, to live according to the flesh.

<sup>13</sup> For if ye live according to the flesh, ye are sure to die; but if by the Spirit ye make an end of the deeds of the body, ye will live.

<sup>14</sup> For as many as are led by the Spirit of God, they are sons of God.

<sup>15</sup> For ye did not receive the spirit of bondage so as to be again in fear; but ye received the spirit of adopted children, whereby we cry, Abba, Father!

<sup>16</sup> The Spirit itself beareth witness with our spirit, that we are children of God;

<sup>17</sup> and if children, then heirs; heirs of God, and fellow-heirs with Christ; if indeed we are suffering with him, that we may also be glorified with him.

<sup>18</sup> For I esteem the sufferings of the present time as of no account, when compared with the glory which is about to be revealed to us.

19 For the earnest expectation of the creation is waiting for the manifestation of the sons of God.

20 For the creation was brought into subjection to vanity not of its own will, but by reason of him who put it into subjection,

21 in hope that even the creation itself will be set free from the bondage of corruption and brought into the freedom of the glory of the children of God.

22 For we know that the whole creation is together groaning and suffering the pains of labor, up to this time;

23 and not only so, but even we ourselves also, though having the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption as sons, for the redemption of our body.

24 For we were saved only in hope. But hope which is seen is not hope; how can a man hope for that which he seeth?

25 But if we hope for that which we do not see, then do we with patience wait for it.

26 In like manner the Spirit also helpeth our weakness; for we know not what to pray for as we ought, but the Spirit itself intercedeth with groans which cannot be expressed in words.

27 But he that searcheth the hearts knoweth the mind of the Spirit, because it intercedeth for the holy according to the will of God.

28 We know moreover that all things work together for good to those who love God, to those who are called according to his purpose.

29 For he determined beforehand that those whom he foreknew should be conformed to the image of his Son, in order that he might be the first-born among many brethren.

30 And those whom he before appointed, he also called; and those whom he called, he also accepted as righteous; and those whom he accepted as righteous, he also glorified.

31 What shall we then say to these things? If God is for us, who can be against us?

32 He who spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?

33 Who shall bring any charge against the chosen of God? God is he who accepteth them as righteous.

34 Who is he that condemneth? Christ is he that died, yea rather, who rose again, who is also at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ for us? Shall affliction or distress or persecution or famine or

nakedness or peril or sword?

<sup>36</sup> As it is written, "For thy sake we are killed all the day long; we were accounted as sheep for slaughter."

<sup>37</sup> Nay, in all these things we are more than conquerors, through him that loved us.

<sup>38</sup> For I am persuaded, that neither death nor life, nor angels, nor principalities, nor things present nor things to come, nor powers,

<sup>39</sup> nor height nor depth, nor any other created thing will be able to separate us from the love of God for us, which is in Christ Jesus our Lord.

## 9

<sup>1</sup> I speak truth in Christ, I do not lie, my conscience bearing witness with me in the Holy Spirit, that

<sup>2</sup> I have great grief and unceasing anguish in my heart.

<sup>3</sup> For I could wish to be myself accursed and cast out from Christ in behalf of my brethren, my kinsmen as to the flesh;

<sup>4</sup> who are Israelites; whom God adopted as sons, whose was the glory, and the covenants, and the giving of the Law, and the service of the sanctuary, and the promises;

<sup>5</sup> whose are the fathers, and from whom, as to the flesh, was the Christ. He who is over all, God, be blessed for ever! Amen.

<sup>6</sup> Not as though the word of God hath failed; for not all they that are of Israel are Israel;

<sup>7</sup> nor because they are descendants of Abraham are they all children; but, "Thy offspring shall be reckoned from Isaac."

<sup>8</sup> That is, not the children by natural descent are children of God, but the children to whom the promise is made are accounted as the offspring.

<sup>9</sup> For the word of promise is this: "At this time I will come, and Sarah shall have a son."

<sup>10</sup> And not only so, but also when Rebecca had conceived by one man, our father Isaac,

<sup>11</sup> before the children were born, or had done any thing good or evil, to the end that God's purpose according to election might stand, not depending on works, but on the will of him that calleth,

<sup>12</sup> it was said to her, "The elder shall serve the younger:"

<sup>13</sup> as it is written, "Jacob I loved, but Esau I hated."

<sup>14</sup> What then shall we say? Is there injustice with God? Far be it!

<sup>15</sup> For he saith to Moses, "On whom I have mercy, on him will I have mercy; and on whom I have compassion, on him will I have compassion."

16 So then it dependeth not on him that willeth, nor on him that runneth, but on God who showeth mercy.

17 For the Scripture saith to Pharaoh, "For this very purpose did I raise thee up, that I might show forth my power in thee, and that my name might be made known in all the earth."

18 So then he hath mercy on whom he will, and hardeneth whom he will.

19 Hence thou wilt say to me, Why then doth he still find fault? for who resisteth his will?

20 Nay but, O man, who art thou that makest answer to God? Shall the thing that is wrought say to the workman, Why hast thou made me thus?

21 Hath not the potter a right out of the same lump of clay to make one vessel for an honorable use, and another for a dishonorable?

22 What if God endured with much patience vessels of wrath fitted for destruction, purposing to manifest his wrath and to make known his power;

23 purposing also to make known the riches of his glory upon vessels of mercy, which he had before prepared for glory,

24 whom he also called, even us, not only from among the Jews, but also from among the gentiles?

25 as he also saith in Hosea, "I will call that my people, which was not my people; and her beloved, that was not beloved.

26 And it shall be, that in the place where it was said to them, Ye are not my people, there shall they be called sons of the living God."

27 But Isaiah crieth out concerning Israel, "Though the number of the sons of Israel be as the sand of the sea, only the remnant will be saved.

28 For he is accomplishing his word and speedily fulfilling it in righteousness; for a speedily fulfilled word will the Lord execute upon the earth."

29 And as Isaiah hath said before, "Unless the Lord of hosts had left us a seed, we should have become as Sodom, and been made like Gomorrah."

30 What then shall we say? That the gentiles, who did not strive after righteousness, obtained righteousness, but a righteousness which is of faith;

31 while Israel, which strove after a law of righteousness, did not attain to a law of righteousness.

32 Why? Because they did not strive for it by faith, but as being by works. For they stumbled against the stone of stumbling;

<sup>33</sup> as it is written, "Behold, I lay in Zion a stone of stumbling and rock of offence; and he that believeth in him shall not be put to shame."

## 10

<sup>1</sup> Brethren, the desire of my heart and my prayer to God for them is, that they may be saved.

<sup>2</sup> For I bear them witness that they have a zeal for God, but not according to knowledge.

<sup>3</sup> For being ignorant of the righteousness which is of God, and endeavoring to establish a righteousness of their own, they have not submitted themselves to the righteousness which is of God.

<sup>4</sup> For Christ is the end of the Law, so that every one that believeth may obtain righteousness.

<sup>5</sup> For Moses describeth the righteousness which is of the Law: "The man that hath done these things shall live by them."

<sup>6</sup> But the righteousness which is of faith speaketh thus: Say not in thy heart, "Who shall ascend into heaven?" that is, to bring Christ down.

<sup>7</sup> Or, "Who shall descend into the abyss?" that is, to bring up Christ from the dead.

<sup>8</sup> But what saith it? "The word is nigh thee, in thy mouth, and in thy heart;" that is, the word concerning faith, which we preach;

<sup>9</sup> for if thou shalt acknowledge with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved.

<sup>10</sup> For with the heart man believeth so as to obtain righteousness, and with the mouth professeth so as to obtain salvation.

<sup>11</sup> For the Scripture saith, "Whoever believeth in him shall not be put to shame."

<sup>12</sup> For there is no difference between Jew and Greek; for one and the same is Lord over all, rich to all that call upon him.

<sup>13</sup> For "every one who calleth upon the name of the Lord shall be saved."

<sup>14</sup> How then shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher?

<sup>15</sup> and how shall men preach, unless they are sent forth? as it is written, "How beautiful are the feet of those who bring glad tidings of peace, who bring glad tidings of good things!"

16 But they did not all hearken to the glad tidings. For Isaiah saith, "Lord, who hath believed what he hath heard from us?"

17 Faith then cometh by hearing, and hearing by the word of God.

18 But I say, Did they not hear? Yes truly, "Their voice went forth into all the earth, and their words to the ends of the world."

19 But I say, Hath not Israel had knowledge? First, Moses saith, "I will move you to jealousy by that which is no nation, I will excite you to indignation by a foolish people."

20 But Isaiah is very bold, and saith, "I was found by those who sought me not, I became known to those who inquired not for me."

21 But concerning Israel he saith, "All the day long I have stretched out my hands to a disobedient and rebellious people."

## 11

1 I say then, Hath God cast off his people? Far be it I For I myself am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast off his people, which he foreknew. Do ye not know what the Scripture saith in the passage concerning Elijah? how he pleadeth to God against Israel:

3 "Lord, they have killed thy prophets, they have dug down thine altars; and I am left alone, and they are seeking my life."

4 But what saith the answer of God to him? "I have reserved to myself seven thousand men, who have not bowed the knee to Baal."

5 In the same way then at this present time also there is a remnant, according to the election of grace.

6 And if it is by grace, it is no longer on account of works; otherwise grace ceaseth to be grace; but if it is of works, there is then no grace; otherwise work ceaseth to be work. How is it then?

7 What Israel seeketh after, that Israel did not obtain; but the elect obtained it, and the rest were hardened;

8 as it is written: "God gave them a spirit of slumber, eyes that were not to see, and ears that were not to hear, unto this day."

9 And David saith, "Let their table become a snare, and a trap, and a stumbling-block, and a recompense to them;

10 let their eyes be darkened, that they may not see; and bow down their back away."



11 I say then, Did they stumble in order to fall? God forbid! But by their offence salvation is come to the gentiles to excite them to emulation.

12 But if their offence is the riches of the world, and their loss the riches of the gentiles, how much more will their fullness be?

13 For I am speaking to you gentiles; inasmuch as I am the apostle of the gentiles, I magnify my office,

14 that I may, if possible, excite to emulation those who are my flesh, and may save some of them.

15 For if the rejection of them is the reconciliation of the world, what will the reception of them be, but life from the dead?

16 And if the first portion of the dough is holy, so also will be the lump; and if the root is holy, so will be the branches.

17 And if some of the branches have been broken off, and thou, a wild olive, hast been grafted in among them, and become a partaker with them of the root and fatness of the olive-tree,

18 boast not over the branches; for if thou boast, thou dost not bear the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Be it so. It was for their unbelief that they were broken off, and thou standest through thy faith; be not high-minded, but fear.

21 For if God spared the natural branches, take care lest he spare not thee.

22 Behold then the goodness and the severity of God; toward those who fell, severity; but toward thee God's goodness, if thou continue in his goodness; otherwise thou also wilt be cut off.

23 And they also, if they do not continue in their unbelief, will be grafted in; for God is able to graft them in again.

24 For if thou hast been cut off from an olive-tree wild by nature, and hast against thy nature been ingrafted into a good olive-tree, how much more shall these, the natural branches, be ingrafted into their own olive-stock?

25 For I would not have you ignorant, brethren, of this mystery, lest ye should be wise in your own conceits, that blindness hath to some extent come upon Israel, until the fullness of the gentiles shall have come in.

26 And thus will all Israel be saved; as it is written, "There shall come out of Zion the Deliverer; he shall turn away ungodliness from Jacob.

<sup>27</sup> And this will be my covenant with them, when I shall have taken away their sins."

<sup>28</sup> In regard to the gospel, they are enemies for your sakes; but in regard to God's choice, they are beloved for the fathers' sake.

<sup>29</sup> For in respect to his gifts and his calling, there is no change of purpose with God.

<sup>30</sup> For as ye in times past were disobedient to God, but have now obtained mercy through their disobedience,

<sup>31</sup> so they too have now become disobedient, that they also may obtain mercy through the mercy shown to you.

<sup>32</sup> For God delivered up all to disobedience, that he might have mercy upon all.

<sup>33</sup> O the depth of the riches, and of the wisdom, and of the knowledge of God! How unsearchable are his purposes, and his ways past finding out!

<sup>34</sup> For "who hath known the mind of the Lord? or who hath been made his counselor?"

<sup>35</sup> or "who first gave to him, and shall receive a return?"

<sup>36</sup> For from him, and through him, and to him are all things. To him be the glory for ever! Amen.

## 12

<sup>1</sup> I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, well-pleasing to God, which is your spiritual worship;

<sup>2</sup> and be not conformed to the fashion of this world, but be transformed by the renewal of your mind, that ye may learn by experience what is the will of God, what is good, and well-pleasing, and perfect.

<sup>3</sup> For through the grace given to me I warn every one among you, not to think of himself more highly than he ought to think, but to think soberly, according to the measure of faith which God hath imparted to each.

<sup>4</sup> For as in one body we have many members, and the members have not all the same office,

<sup>5</sup> so we, though many, form one body in Christ, and each of us is a member of it in common with the rest.

<sup>6</sup> Having then gifts which differ according to the grace which hath been bestowed upon us, if we have prophecy, let us prophesy according to the proportion of our faith;

<sup>7</sup> or if service, let us attend to the service; he that teacheth, let him attend to teaching;

<sup>8</sup> or he that exhorteth, to exhortation; he that giveth, let him do it with liberality; he that presideth over others, with diligence; he that doeth deeds of mercy, with cheerfulness.

<sup>9</sup> Let your love be unfeigned. Abhor that which is evil, cleave to that which is good.

<sup>10</sup> In brotherly love, be affectionate to one another; in honor, give each other the preference.

<sup>11</sup> Be not backward in zeal; be fervent in spirit; serving the Lord.

<sup>12</sup> Rejoice in hope; be patient in affliction; persevere in prayer.

<sup>13</sup> Relieve the wants of the holy; be given to hospitality.

<sup>14</sup> Bless those who persecute you; bless, and curse not.

<sup>15</sup> Rejoice with those who rejoice; weep with those who weep.

<sup>16</sup> Be of one mind among yourselves. Set not your minds on high things, but content yourselves with what is humble. Be not wise in your own conceits.

<sup>17</sup> Render to no one evil for evil; have regard to what is honorable in the sight of all men.

<sup>18</sup> If it be possible, as far as dependeth on you, be at peace with all men.

<sup>19</sup> Dearly beloved, avenge not yourselves, but rather make room for wrath; for it is written, "Vengeance is mine; I will repay, saith the Lord."

<sup>20</sup> Therefore, "if thy enemy hunger, feed him; if he thirst, give him drink. For in so doing thou wilt heap coals of fire on his head."

<sup>21</sup> Be not overcome by evil, but overcome evil with good.

## 13

<sup>1</sup> Let every one submit to the authorities that are over him; for there is no authority which is not from God: and the authorities which exist have been ordained by God.

<sup>2</sup> He therefore that setteth himself against the authority resisteth what God hath ordained; and they a who resist will bring upon themselves judgment.

<sup>3</sup> For rulers are not a terror to good works, but to the evil. Wouldst thou then not be afraid of the government? Do that which is good, and thou wilt have praise from it;

<sup>4</sup> for the ruler is God's servant to thee for good. But if thou doest evil, be afraid; for he beareth not the sword in vain; for he is God's servant, an avenger to inflict wrath upon him that doeth evil.

<sup>5</sup> It is necessary therefore to submit, not only because of the wrath, but also for your conscience' sake.

<sup>6</sup> For the same reason pay tribute also; for they are ministers of God, attending continually to this very business.

<sup>7</sup> Render to all what is due to them; tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor.

<sup>8</sup> Owe no one anything but brotherly love; for he that loveth others hath fulfilled the Law.

<sup>9</sup> For these, "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet," and every other commandment, are summed up in this precept, "Thou shalt love thy neighbor as thyself."

<sup>10</sup> Love worketh no ill to one's neighbor; therefore love is the fulfilling of the Law.

<sup>11</sup> And this, since we know the time, that it is already high time for us to awake out of sleep; for now is our salvation nearer than when we became believers.

<sup>12</sup> The night is far spent, the day is at hand; let us then throw off the works of darkness, and put on the armor of light.

<sup>13</sup> Let us walk becomingly, as in the day; not in reveling and drunkenness, not in lewdness and wantonness, not in strife and envy;

<sup>14</sup> but clothe yourselves with the Lord Jesus Christ, and think not about satisfying the lusts of the flesh.

## 14

<sup>1</sup> Him that is weak in his faith receive with kindness, and not to pass judgment on his thoughts.

<sup>2</sup> One man hath faith to eat every kind of food; another, who is weak, eateth herbs only.

<sup>3</sup> Let not him who eateth, despise him that eateth not; and let not him who eateth not, judge him that eateth; for God hath received him.

<sup>4</sup> Who art thou that judgest the servant of another? To his own lord he standeth or falleth; and he shall be made to stand; for the Lord is able to make him stand.

<sup>5</sup> One man esteemeth one day above another; another esteemeth every day alike: let each one be fully persuaded in his own mind. He that regardeth the day, regardeth it to the Lord;

<sup>6</sup> and he that regardeth not the day, to the Lord he doth not regard it. And he that eateth, eateth to the Lord, for he giveth thanks to God; and he that doth not eat, to the Lord he doth not eat, and giveth thanks to God.

<sup>7</sup> For none of us liveth to himself, and no one dieth to himself.

<sup>8</sup> For if we live, we live to the Lord; and if we die, we die to the Lord. Whether then we live or die, we are the Lord's.

<sup>9</sup> For to this end Christ died and lived again, that he might be Lord both of the dead and the living.

<sup>10</sup> But thou, why dost thou judge thy brother? And thou, too, why dost thou despise thy brother? For we shall all stand before the judgment-seat of God.

<sup>11</sup> For it is written, "As I live, saith the Lord, to me every knee shall bow, and every tongue shall give praise to God."

<sup>12</sup> So then every one of us will give account of himself to God.

<sup>13</sup> Let us then no longer judge one another; but let this rather be your judgment, not to put a stumbling-block, or an occasion to fall, in a brother's way.

<sup>14</sup> I know, and am persuaded in the Lord Jesus, that nothing is unclean in itself; but to him that accounteth anything to be unclean, to him it is unclean.

<sup>15</sup> For if on account of food thy brother is made to mourn, thou art no longer walking according to love. Do not with thy food destroy him for whom Christ died.

<sup>16</sup> Let not then the blessing which ye enjoy be evil spoken of.

<sup>17</sup> For the kingdom of God is not food and drink, but righteousness, and peace, and joy in the Holy Spirit;

<sup>18</sup> for he who in this matter serveth Christ is well-pleasing to God, and approved by men.

<sup>19</sup> Let us then strive to promote peace, and the edification of each other.

<sup>20</sup> Do not for the sake of food undo the work of God. All things indeed are clean; but that which is pure is evil for that man who eateth so as to be an occasion of sin.

<sup>21</sup> It is good neither to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth, or is put in danger of falling, or is made weak.

<sup>22</sup> Thou hast faith; have it to thyself before God. Happy is he who doth not condemn himself in that which he alloweth.

<sup>23</sup> But he that doubteth is condemned if he eat, because he doeth it not from faith; but every thing which is not from faith is sin.

## 15

<sup>1</sup> We then who are strong ought to hear the infirmities of the weak, and not to please ourselves.

<sup>2</sup> Let each one of us please his neighbor, to promote what is good, for edification.

<sup>3</sup> For Christ did not seek his own pleasure, but, as it is written, "The reproaches of those who reproached thee fell on me."

4 For whatever things were written aforetime, were written for our instruction; that we through the patience and the consolation of the Scriptures might have hope.

5 And may the God of patience and consolation grant that ye may be of the same mind one with another, according to Christ Jesus;

6 that with one accord ye may with one mouth glorify God, the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ received you to the glory of God.

8 For I say that Christ became a minister to the circumcised for the sake of God's truth, in order to make sure the promises given to the fathers;

9 and that the gentiles glorified God for his mercy, as it is written, "For this cause I will give praise to thee among the gentiles, and sing to thy name."

10 And again he saith: "Rejoice, ye gentiles, with his people."

11 And again: "Praise the Lord, all ye gentiles, and let every people praise him."

12 And again Isaiah saith: "There shall be the shoot from Jesse, and he that riseth up to rule the gentiles; in him shall the gentiles hope."

13 And may the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit.

14 But I myself am persuaded of you, my brethren, that ye are even of yourselves full of goodness, filled with all knowledge, able also to admonish one another.

15 But I have written to you, brethren, in a manner somewhat bold on some subjects, as putting you in mind, on account of the grace given me by God

16 that I should be a minister of Christ Jesus to the gentiles, performing the office of a priest in respect to the gospel of God, that the oblation of the gentiles may be acceptable, being sanctified by the Holy Spirit.

17 I have then ground for glorying in Christ Jesus in regard to the things pertaining to God.

18 For I will not be bold to say anything but of what Christ hath actually wrought by me to bring the gentiles to obedience by word and deed,

19 by the power of signs and wonders, by the power of the Spirit; so that from Jerusalem, and in the country around even to Illyricum, I have fully made known the gospel of Christ;

<sup>20</sup> but always earnestly desirous to preach it in this manner,—not where Christ had been named, that I might not build on another's foundation,

<sup>21</sup> but, as it is written: "They, to whom no tidings concerning him came, shall see; and they that have not heard shall understand."

<sup>22</sup> For which cause also, for the most part, I have been hindered from coming to you.

<sup>23</sup> But now having no more opportunity in these regions, and having had for many years a great desire to come to you,

<sup>24</sup> when I go to Spain, I will come to you; for I hope to see you on my way, and to be helped forward thither by you, after I have in some degree satisfied myself with your company.

<sup>25</sup> But now I am going to Jerusalem on a service of relief to the saints.

<sup>26</sup> For Macedonia and Achaia have thought it good to make a contribution for the poor among the saints in Jerusalem.

<sup>27</sup> They have thought it good, and they owed it to them. For if the gentiles have shared in their spiritual things, they ought in return to minister to them in temporal things.

<sup>28</sup> When therefore I have completed this business, and secured to them this fruit, I shall set out to pass through you to Spain.

<sup>29</sup> And I know that when I come to you, I shall come in the fullness of the blessing of Christ.

<sup>30</sup> But I beseech you, by our Lord Jesus Christ, and by the love produced by the Spirit, that ye strive together with me in prayers to God for me;

<sup>31</sup> that I may be delivered from the unbelievers in Judaea, and that my service for Jerusalem may prove acceptable to the saints;

<sup>32</sup> so that, through the will of God, I may come to you in joy, and may with you be refreshed.

<sup>33</sup> And may the God of peace be with you all. Amen.

## 16

<sup>1</sup> I commend to you Phoebe our sister, who is a deaconess of the church at Cenchreae;

<sup>2</sup> that ye may receive her in the Lord in a manner worthy of the holy, and assist her in whatever business she may need your aid; for she hath been a helper of many, and of myself also.

<sup>3</sup> Salute Prisca and Aquila, my fellow-laborers in Christ Jesus;

<sup>4</sup> who for my life laid down their own necks; to whom not I alone give thanks, but also all the churches of the gentiles;

<sup>5</sup> salute also the church that is in their house. Salute Epænetus, my beloved, who is the first fruit gathered from Asia for Christ.

<sup>6</sup> Salute Mary, who labored much for us.

<sup>7</sup> Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

<sup>8</sup> Salute Amplias, my beloved in the Lord.

<sup>9</sup> Salute Urbanus, our fellow-laborer in Christ, and Stachys, my beloved.

<sup>10</sup> Salute Apelles, the approved in Christ. Salute those who belong to the family of Aristobulus.

<sup>11</sup> Salute Herodion, my kinsman. Salute those of the family of Narcissus, who are in the Lord.

<sup>12</sup> Salute Tryphaena and Tryphosa, who labor in the Lord. Salute Persis, the beloved, who labored much in the Lord.

<sup>13</sup> Salute Rufus, the chosen in the Lord, and his mother, who is mine also.

<sup>14</sup> Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are with them.

<sup>15</sup> Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

<sup>16</sup> Salute each other with a holy kiss. All the churches of Christ salute you.

<sup>17</sup> But I exhort your brethren, to mark those who are causing divisions and offences, contrary to the doctrine which ye learned; and avoid them.

<sup>18</sup> For such men are not servants of our Lord Christ, but of their own appetites; and by good words and fair speeches they deceive the hearts of the simple.

<sup>19</sup> For your obedience hath become known to all. Over you, then, I rejoice; but I would have you wise as to that which is good, and simple as to that which is evil.

<sup>20</sup> And the God of peace will soon beat down Satan under your feet. The grace of our Lord Jesus Christ be with you.

<sup>21</sup> Timothy, my fellow-laborer, salutes you, and Lucius and Jason and Sosipater my kinsmen.

<sup>22</sup> I Tertius, who wrote this letter, salute you in the Lord.

<sup>23</sup> Gaius my host, and the host of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus, the brother.

<sup>24</sup> The grace of our Lord Jesus Christ be with you all. Amen.



<sup>25</sup> Now to him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which for eternal ages was unrevealed,

<sup>26</sup> but is now made manifest, and through the writings of the prophets, by the command of the everlasting God, is made known to all the nations to bring them to obedience to the faith,—

<sup>27</sup> to God, the only wise, through Jesus Christ, to whom be the glory for ever! Amen.

## THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

<sup>1</sup> Paul, a called apostle of Christ Jesus, through the will of God, and Sosthenes the brother,

<sup>2</sup> to the church of God which is at Corinth, the sanctified in Christ Jesus, called, holy, with all that in every place call upon the name of our Lord Jesus Christ, their Lord and ours;

<sup>3</sup> grace be to you, and peace, from God our Father, and the Lord Jesus Christ.

<sup>4</sup> I ever thank my God for you, on account of the grace of God bestowed upon you in Christ Jesus;

<sup>5</sup> that in him ye were enriched in everything, in all utterance, and all knowledge,

<sup>6</sup> as the testimony of Christ was established among you;

<sup>7</sup> so that ye come behind in no gift, while waiting for the manifestation of our Lord Jesus Christ;

<sup>8</sup> who will also make you steadfast to the end, so that ye may be without blame in the day of our Lord Jesus Christ.

<sup>9</sup> God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord.

<sup>10</sup> But I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly united in the same mind and in the same judgment.

<sup>11</sup> For I have been informed concerning you, my brethren, by those of the family of Chloe, that there are dissensions among you.

<sup>12</sup> What I mean is this, that each of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

<sup>13</sup> Is Christ divided? Was Paul crucified for you? Or were ye baptized the name of Paul?

<sup>14</sup> I thank God that I baptized none of you, but Crispus and Gaius;

<sup>15</sup> that no one may say that ye were baptized into my name.

<sup>16</sup> And I baptized also the household of Stephanas; I am not aware that I baptized any one besides.

<sup>17</sup> For Christ sent me not to baptize, but to preach the gospel; not with wisdom of speech, lest the cross of Christ should be made of no effect.

<sup>18</sup> For the preaching of the cross is to those who are perishing, foolishness, but to us who are being saved, it is the power of God.

19 For it is written: "I will destroy the wisdom of the wise, and will bring to nought the discernment of the discerning."

20 Where is the wise man? Where the scribe? Where the disputer of this world? Hath not God made foolish the wisdom of the world?

21 For since, in the wisdom of God, the world by its wisdom knew not God, it pleased God by the foolishness of preaching to save those who believe;

22 since even Jews ask for signs, and the Greeks seek for wisdom;

23 but we preach Christ crucified, to Jews a stumbling-block, and to gentiles foolishness,

24 but to those who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For consider, brethren, who ye are that have been called; not many wise men after the fashion of the world, not many mighty, not many noble;

27 but the foolish things of the world did God choose, to put to shame the wise; and the weak things of the world did God choose, to put to shame the things which are strong;

28 and the mean things of the world, and the things which are despised, did God choose, the things which are not, to bring to nought things that are;

29 that no flesh might glory before God.

30 But from him it is that ye are in Christ Jesus, who from God was made to us wisdom, and righteousness, and sanctification, and redemption;

31 that, according as it is written, "He that glorieth, let him glory in the Lord."

## 2

1 And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring to you the testimony of God.

2 For I determined not to know anything while with you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling;

4 and my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit, and of power;

5 that your faith might not rest on the wisdom of men, but on the power of God.

<sup>6</sup> But we do speak wisdom among the perfect; not, however, the wisdom of this world, nor of the rulers of this world, who are coming to nought;

<sup>7</sup> but we speak God's wisdom in a mystery, the hidden wisdom, which God determined on before the world was, for our glory;

<sup>8</sup> which none of the rulers of this world comprehended; for had they comprehended it, they would not have crucified the Lord of glory;

<sup>9</sup> but, as it is written: "The things which eye hath not seen, and ear hath not heard, and which have not entered into the heart of man, the great things which God hath prepared for those that love him."

<sup>10</sup> For God hath revealed them to us by his Spirit; for the Spirit searcheth all things, even the depths of God.

<sup>11</sup> For who among men knoweth the things of a man, but the spirit of the man which is in him? even so the things of God knoweth no one but the Spirit of God.

<sup>12</sup> But we did not receive the spirit of the world, but the Spirit which is from God, that we might know the things that have been given to us by the grace of God;

<sup>13</sup> which things we also speak, not in words taught by man's wisdom, but in those taught by the Spirit, connecting what is spiritual with what is spiritual.

<sup>14</sup> But the unspiritual man receiveth not the things of the Spirit of God; for they are foolishness to him, and he cannot know them; because they are spiritually discerned.

<sup>15</sup> But he that is spiritual judgeth of all things, yet he himself is judged by no one.

<sup>16</sup> For "who hath known the mind of the Lord, that he may instruct him?" But we have the mind of Christ.

### 3

<sup>1</sup> I also, brethren, was not able to speak to you as to spiritual men, but as those who are not spiritual, as to babes in Christ.

<sup>2</sup> I fed you with milk, not with meat; for ye were not yet able to bear it. Nor indeed are ye able even now;

<sup>3</sup> for ye are yet unspiritual. For while there is among you rivalry and strife, are ye not unspiritual, and walking after the manner of men?

<sup>4</sup> For while one saith, I am of Paul, and another, I am of Apollos, are ye not [[like common]] men?

<sup>5</sup> Who then is Apollos, and who is Paul, but ministers through whom ye believed, and that as the Lord gave to each?

<sup>6</sup> I planted, Apollos watered; but God gave the growth.

<sup>7</sup> So then, neither he that planteth nor he that watereth is anything, but God that giveth the growth.

<sup>8</sup> And he that planteth and he that watereth are one; and each will receive his own reward, according to his own labor.

<sup>9</sup> For we are God's fellow-laborers; ye are God's field, ye are God's building.

<sup>10</sup> According to the grace of God bestowed on me, I, as a skilful master-builder, have laid the foundation; and another buildeth thereon; but let every one take heed, how he buildeth thereon.

<sup>11</sup> For other foundation can no one lay than that which is laid, which is Christ Jesus.

<sup>12</sup> But if any one build upon this foundation with gold, silver, precious stones, wood, hay, stubble,

<sup>13</sup> the work of every one will be made manifest; for the day will show it; because it is revealed in fire; and the fire itself will prove what every one's work is.

<sup>14</sup> If the work which any one built thereon remaineth, he will receive reward;

<sup>15</sup> if any one's work shall be burned up, he will lose the reward; but he will be saved himself, yet as one escaping through fire.

<sup>16</sup> Know ye not, that ye are God's temple, and that the Spirit of God dwelleth in you?

<sup>17</sup> If any one defaceth the temple of God, God will deface him; for the temple of God is holy, and such are ye.

<sup>18</sup> Let no one deceive himself; if any one thinketh himself wise among you in this world, let him become a fool, that he may become wise.

<sup>19</sup> For the wisdom of this world is foolishness with God; for it is written: "He that taketh the wise in their craftiness;"

<sup>20</sup> and again: "The Lord knoweth the thoughts of the wise, that they are vain."

<sup>21</sup> So then let no one glory in men. For all things are yours;

<sup>22</sup> whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come,—all are yours;

<sup>23</sup> and ye are Christ's, and Christ is God's.

## 4

<sup>1</sup> Let a man so account us, as servants of Christ, and stewards of the mysteries of God.

<sup>2</sup> Here moreover, it is required in stewards, that a man be found faithful.

<sup>3</sup> But with me it is a very small thing that I should be judged by you, or by a human tribunal; nay, I do not even judge myself;

<sup>4</sup> for though I am conscious to myself of nothing wrong, yet not by this am I cleared of blame; but he that judgeth me is the Lord.

<sup>5</sup> So then judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the purposes of men's hearts; and then shall every one have his praise from God.

<sup>6</sup> And these things, brethren, I have transferred in a figure to myself and Apollos for your sakes, that in us ye may learn not to go beyond what is written, that no one of you may pride himself in one against another.

<sup>7</sup> For who maketh thee to differ from another? And what hast thou that thou didst not receive? But if thou didst receive it, why dost thou boast, as if thou hadst not received it?

<sup>8</sup> Already ye are full; already ye are rich; without us ye have become kings; and I would indeed ye were kings, that we also might reign with you.

<sup>9</sup> For I think that God hath set forth us the apostles as lowest, as men sentenced to death; for we have been made a spectacle to the world, to angels, and to men.

<sup>10</sup> We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are in honor, but we are despised.

<sup>11</sup> Even to this very hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place,

<sup>12</sup> and labor, working with our own hands; being reviled, we bless; being persecuted, we endure it;

<sup>13</sup> being slandered, we exhort; we have become as the filth of the world, the off-scouring of all things until now.

<sup>14</sup> I write not these things to shame you, but I am warning you as my beloved children.

<sup>15</sup> For though ye have ten thousand teachers in Christ, yet have ye not many fathers; for in Christ Jesus I begot you through the gospel.

<sup>16</sup> I exhort you therefore, be ye imitators of me.

<sup>17</sup> For this end I sent to you Timothy, who is my beloved child, and faithful in the Lord, who will put you in mind of my ways in Christ, according as I teach everywhere in every church.

<sup>18</sup> Now some are puffed up, as though I were not coming to you.

19 But I shall come to you shortly, if it be the Lord's will, and will know, not the word of those who are puffed up, but the power;

20 for the kingdom of God is not in word, but in power.

21 What will ye? Am I to come to you with a rod, or in love, and the spirit of mildness?

## 5

1 It is everywhere reported that there is fornication among you, and such fornication as is not even among the gentiles, that one should have his father's wife.

2 And ye are puffed up, and did not rather mourn, so that he that committed this deed might be separated from among you.

3 For I, for my part, though absent in the body, yet present in the spirit have already determined, as if I were present with you, respecting him who thus wrought this deed,

4 in the name of our Lord Jesus, when you and my spirit with you are assembled together, with the power of our Lord Jesus,

5 to deliver such a man over to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord.

6 Your glorying is not good. Know ye not, that a little leaven leaveneth the whole lump?

7 Cleanse out the old leaven, that ye may be a new lump, as ye are unleavened; for our passover also hath been sacrificed, even Christ.

8 So then let us keep the feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

9 I wrote to you in that letter, not to keep company with fornicators;

10 certainly not meaning the fornicators of this world, or the covetous and extortioners, or idolaters; for to do this ye must go out of the world.

11 But this is what I wrote you, not to keep company with any one called a brother, if he be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one not even to eat.

12 For what have I to do with judging those who are without? Do not ye judge those who are within?

13 But those who are without, God will judge. Do ye put away that bad man from among yourselves.

## 6

<sup>1</sup> Doth any one of you, who hath a matter against another, dare to go to law before the unrighteous, and not before the holy?

<sup>2</sup> Or do ye not know, that the holy will judge the world? And if the world is to be judged by you, are ye unworthy to judge in causes of the least importance?

<sup>3</sup> Know ye not, that we shall pass judgment upon angels? How much more, concerning affairs of this life?

<sup>4</sup> If then ye have any causes relating to this life, set them to judge who are of no repute in the church.

<sup>5</sup> I speak to your shame. Is it so, that there is not a wise man among you, not one that will be able to judge between his brethren?

<sup>6</sup> Nay, brother goeth to law with brother, and that before unbelievers.

<sup>7</sup> Now therefore it is altogether an evil among you, that ye have suits against each other. Why do ye not rather submit to wrong? Why do ye not rather allow yourselves to be defrauded?

<sup>8</sup> But ye yourselves wrong, and defraud, and that too your brethren.

<sup>9</sup> Know ye not, that wrongdoers shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor abusers of themselves with mankind,

<sup>10</sup> nor thieves, nor the covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

<sup>11</sup> And such were some of you; but ye were washed, but ye were made holy, but ye were accepted as righteous in the name of the Lord Jesus, and in the Spirit of our God.

<sup>12</sup> All things are lawful for me, but all things are not profitable; all things are lawful for me, but I will not be brought under the power of anything.

<sup>13</sup> Meats are for the stomach, and the stomach for meats; but God will make an end of both it and them. But the body is not for fornication, but for the Lord, and the Lord for the body;

<sup>14</sup> and God both raised up the Lord, and will also raise up us by his power.

<sup>15</sup> Know ye not, that your bodies are members of Christ? Shall I then take the members of Christ, and make them members of a harlot? God forbid!

<sup>16</sup> Know ye not, that he who is connected with a harlot is one body with her? "For the two," saith he, "shall become one flesh;"



<sup>17</sup> but he that is connected with the Lord is one spirit with him.

<sup>18</sup> Flee fornication. Every other sin which a man may commit, is apart from the body; but he that committeth fornication, sinneth against his own body.

<sup>19</sup> Know ye not, that your bodies are temples of the Holy Spirit which is in you, which ye have from God, and that ye are not your own?

<sup>20</sup> For ye were bought with a price. Therefore glorify God in your body.

## 7

<sup>1</sup> Now as to the matters about which ye wrote, it is good for a man not to touch a woman;

<sup>2</sup> but on account of the commonness of fornication, let every man have his own wife, and every woman her own husband.

<sup>3</sup> Let the husband render to his wife her due; and so also the wife to her husband.

<sup>4</sup> The wife hath not the disposal of her own body, but her husband; and so also the husband hath not the disposal of his own body, but his wife.

<sup>5</sup> Defraud not one another, except by agreement for a time, that ye may have a season for prayer; and be together again, that Satan may not tempt you through your incontinence.

<sup>6</sup> But I say this by way of permission, not command.

<sup>7</sup> I would that all men were as I myself; but every one hath his own gift from God, one man this, and another that.

<sup>8</sup> I say also to the unmarried and the widows, it is good for them to remain as I am;

<sup>9</sup> but if they cannot control themselves, let them marry; for it is better to marry than to burn.

<sup>10</sup> But to those who are married it is my command, yet not mine, but the Lord's: Let not the wife separate herself from her husband,

<sup>11</sup> and if she have separated herself let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife.

<sup>12</sup> But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she be satisfied to dwell with him, let him not put her away;

<sup>13</sup> and if a wife hath an unbelieving husband, and he be satisfied to dwell with her, let her not put her husband away.

<sup>14</sup> For the unbelieving husband hath been made holy by his wife, and the unbelieving wife hath been made holy by

the brother; otherwise were your children unclean, but, as it is, they are holy.

15 But if the unbelieving separateth himself, let him separate himself; a brother or a sister is not under bondage in such cases. But God hath called you to be in peace.

16 For how dost thou know, O wife, but that thou mayst save thy husband? or how dost thou know, O husband, but that thou mayst save thy wife?

17 But let every one continue to walk in the lot which the Lord appointed him, in the condition in which God called him. And this direction I give in all the churches.

18 Was any one called being circumcised, let him not become as if uncircumcised; hath any one been called in uncircumcision, let him not become circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every one remain in the same calling in which he was called.

21 Wast thou called being a slave, care not for it; but even if thou canst be made free, use it rather.

22 For he that was called in the Lord, being a slave, is the Lord's freeman. In like manner the freeman, who is called, is Christ's slave.

23 Ye were bought with a price; become not the slaves of men.

24 In that state, brethren, in which he was called, let every one remain with God.

25 Now concerning virgins, I have no commandment of the Lord; but I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I think, then, that it is well, on account of the impending distress, for a man to remain as he is.

27 Art thou bound to a wife, seek not to be loosed from her; art thou loosed from a wife, do not seek for one.

28 But if thou hast married, thou hast committed no sin; and if a virgin hath married, she hath committed no sin. Such, however, will have trouble in the flesh, which I desire to spare you.

29 But this I say, brethren, the time that remaineth is short; that both they that have wives may be as though they had none;

30 and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 and they that use this world as not abusing it; for the outward condition of this world is passing away;

<sup>32</sup> and I would have you free from anxious cares. He that is unmarried careth about the things of the Lord, how he may please the Lord;

<sup>33</sup> but he that is married careth about the things of the world, how to please his wife.

<sup>34</sup> There is a difference also between a wife and a virgin; the unmarried woman careth about the things of the Lord, to be holy, both in body and in spirit; but she that is married careth about the things of the world, how to please her husband.

<sup>35</sup> And this I say for your own profit; not to cast a noose over you, but with a view to what is becoming, and that ye may attend upon the Lord without distraction.

<sup>36</sup> But if any one thinketh that he behaveth improperly in respect to his virgin [[daughter]], if she pass the flower of her age [[without being married]], and if it must be so, let him do what he will, he committeth no sin; let them marry.

<sup>37</sup> But if any one is settled in his purpose, and is under no necessity, but is free to act as he will, and hath determined in his heart to keep his own virgin daughter [[unmarried]], he doeth well.

<sup>38</sup> So then he that giveth her in marriage doeth well; and he that doth not give her in marriage doeth better.

<sup>39</sup> The wife is bound to her husband as long as he liveth; but if her husband die, she is free to marry whom she will, only in the Lord.

<sup>40</sup> But she is happier if she remain as she is, in my opinion; and I too think that I have the Spirit of God.

## 8

<sup>1</sup> Now concerning the things offered in sacrifice to idols, we know that we all have knowledge. Knowledge puffeth up, but love edifieth;

<sup>2</sup> if any one think that he knoweth anything, he knoweth nothing yet, as he ought to know;

<sup>3</sup> but if any one love God, the same is known by Him.

<sup>4</sup> Concerning the eating of the things offered in sacrifice to idols, then, we know that an idol is nothing in the world, and that there is no other God but one.

<sup>5</sup> For though there are those that are called gods, whether in heaven or on earth; as there are gods many, and lords many;

<sup>6</sup> yet to us there is but one God, the Father, from whom are all things, and we to him; and one Lord Jesus Christ, through whom are all things, and we through him.

<sup>7</sup> But there is not in all men this knowledge; for some, with a conscience directed toward the idol even now, eat of it as a thing offered in sacrifice to an idol, and their conscience, being weak, is defiled.

<sup>8</sup> But food will not recommend us to God; if we do not eat, we are not the worse; nor if we do eat, are we the better.

<sup>9</sup> But take heed, lest this liberty of yours become a stumbling-block to the weak.

<sup>10</sup> For if any one see thee, who hast knowledge, at table in an idol's temple, will not the conscience of him that is weak be emboldened to eat the things offered to idols?

<sup>11</sup> For through thy knowledge he that is weak perisheth,—the brother for whom Christ died!

<sup>12</sup> But when ye so sin against the brethren, and wound their weak conscience, ye sin against Christ.

<sup>13</sup> Wherefore, if food cause my brother to fall, I will eat no flesh for ever, lest I cause my brother to fall. Am I not free?

## 9

<sup>1</sup> Am I not an apostle? Have I not seen Jesus our Lord? Are not ye my work in the Lord?

<sup>2</sup> If I am not an apostle to others, yet surely I am to you; for the seal of my apostleship are ye in the Lord.

<sup>3</sup> This is my answer to those who question my authority.

<sup>4</sup> Have we not a right to eat and drink?

<sup>5</sup> Have we not a right to carry about with us a sister as a wife, as well as the other apostles, and the brothers of the Lord, and Cephas?

<sup>6</sup> Or am I alone and Barnabas bound to labor with our own hands?

<sup>7</sup> Who ever serveth as a soldier at his own charges? Who planteth a vineyard without eating its fruit? Or who tendeth a flock and doth not eat of the milk of the flock?

<sup>8</sup> Is it on man's authority that I am saying these things, or doth not the Law too say the same?

<sup>9</sup> For it is written in the law of Moses: "Thou shalt not muzzle an ox while treading out grain." Is it for oxen that God careth?

<sup>10</sup> Or doth he say it altogether on our account? On our account, no doubt, it was written, that he who plougheth ought to plough in hope, and that he who thrasheth should do it in the hope of partaking.

<sup>11</sup> If we have sown to you spiritual things, is it a great thing if we reap from you things for the body?

<sup>12</sup> If others possess this right in relation to you, do not we still more? But we have not used this right; but we submit to

all things, that we may occasion no hindrance to the gospel of Christ.

<sup>13</sup> Do ye not know, that they who minister in the offerings of the temple live from the temple? that they who serve at the altar share with the altar?

<sup>14</sup> In like manner also did the Lord ordain that they who preach the gospel should live from the gospel.

<sup>15</sup> But I have used no right of this kind; nor have I written thus that anything of this kind should be done for me; for it were better for me to die, than that any one should take from me what I glory in.

<sup>16</sup> For in preaching the gospel, I have nothing to glory in; for I am under a necessity to do so; yea, woe is to me, if I preach not the gospel!

<sup>17</sup> For if I do this willingly, I have a reward; but if unwillingly, still I have been intrusted with a stewardship.

<sup>18</sup> What then is my reward? It is that, when I preach the gospel, I may make the gospel free of charge, that I use not to the full my right as a preacher of the gospel.

<sup>19</sup> For being free from all men, yet I made myself a servant to all, that I might gain the more;

<sup>20</sup> and to the Jews I became as a Jew, that I might gain Jews; to those under the Law, as under the Law, not being myself under the Law, that I might gain those under the Law;

<sup>21</sup> to those without the Law, as without the Law, being not without a law before God, but under the law of Christ, that I might gain those without the Law;

<sup>22</sup> to the weak I became weak, that I might gain the weak; I have become all things to all, that I might by all means save some.

<sup>23</sup> And I do all for the sake of the gospel, that I may with others partake of it.

<sup>24</sup> Know ye not, that of those who run in the race-course all run, but one receiveth the prize? Thus run, that ye may obtain.

<sup>25</sup> And every one who contendeth in the games is temperate in all things; they, however, to obtain a perishable crown, but we, an imperishable.

<sup>26</sup> I therefore so run, not as one uncertain; I so fight, not as one striking the air;

<sup>27</sup> but I beat down my body, and bring it into subjection, lest perhaps, when I have been a herald to others, I should myself be rejected as unworthy.

**10**

<sup>1</sup> For I would not have you ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea,

<sup>2</sup> and were all baptized to Moses in the cloud and in the sea,

<sup>3</sup> and all ate the same spiritual food,

<sup>4</sup> and all drank the same spiritual drink; for they drank of the spiritual rock that accompanied them; and the rock was Christ;

<sup>5</sup> but with most of them God was not well pleased; for they were laid low in the wilderness.

<sup>6</sup> Now these things were warnings for us, in order that we should not lust after evil things, as they lusted.

<sup>7</sup> And do not ye become idolaters, as some of them did; as it is written: "The people sat down to eat and drink, and rose up to sport."

<sup>8</sup> Nor let us commit fornication, as some of them did, and fell in one day three and twenty thousand.

<sup>9</sup> Nor let us tempt Christ, as some of them tempted, and were destroyed by the serpents.

<sup>10</sup> And do not ye murmur, as some of them murmured, and perished by the Destroyer.

<sup>11</sup> Now these things happened to them as warnings, and were recorded for our admonition, to whom the ends of the ages have come.

<sup>12</sup> Wherefore let him that thinketh he standeth, take heed lest he fall.

<sup>13</sup> No temptation hath come upon you, but such as is common to man; but God is faithful, who will not suffer you to be tempted beyond what ye are able to endure, but will with the temptation furnish also the way to escape, that ye may be able to endure it.

<sup>14</sup> Wherefore, my beloved, flee from idolatry.

<sup>15</sup> I speak as to wise men, judge ye what I say.

<sup>16</sup> The cup of blessing which we bless, is it not a partaking of the blood of Christ? the loaf which we break, is it not a partaking of the body of Christ?

<sup>17</sup> For we, the many, are one loaf, one body; for we all share in that one loaf.

<sup>18</sup> Look at Israel by natural descent. Have not those who eat of the sacrifices, communion with the altar?

<sup>19</sup> What do I say then? That what is offered in sacrifice to idols is anything? Or that an idol is anything?

<sup>20</sup> Nay, but that what they sacrifice, they sacrifice to demons, and not to God; and I would not that ye should

have communion with demons.

<sup>21</sup> Ye cannot drink the cup of the Lord, and the cup of demons; ye cannot be partakers of the Lord's table, and the table of demons.

<sup>22</sup> Shall we provoke the Lord to jealousy? Are we stronger than he?

<sup>23</sup> All things are lawful, but all things are not profitable; all things are lawful, but all things are not edifying.

<sup>24</sup> Let no one seek his own pleasure, but the good of others.

<sup>25</sup> Whatever is sold in the market that eat, without asking questions for the sake of conscience;

<sup>26</sup> for "the earth is the Lord's, and the fullness thereof."

<sup>27</sup> And if one who is an unbeliever inviteth you to a feast, and ye choose to go, eat whatever is set before you, without asking any questions for the sake of conscience.

<sup>28</sup> But if any one say to you, This hath been offered in sacrifice to an idol, do not eat of it, on account of him that showed you this, and from a regard to conscience;

<sup>29</sup> conscience I mean, not thine own, but that of the other. For why is my liberty to be judged by another conscience [[than my own]]?

<sup>30</sup> If I partake with thankfulness, why am I to be evil spoken of in a matter for which I give thanks?

<sup>31</sup> Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God.

<sup>32</sup> Give no occasion of stumbling either to Jews or Greeks, or to the church of God;

<sup>33</sup> as I also strive to please all in all things, not seeking my own advantage, but that of the many; that they may be saved.

## 11

<sup>1</sup> Follow my example, as I do that of Christ.

<sup>2</sup> Now I praise you, brethren, that in all things ye remember me, and hold fast the instructions, as I delivered them to you.

<sup>3</sup> But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

<sup>4</sup> Every man that prayeth or prophesieth having his head covered, dishonoreth his head.

<sup>5</sup> But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head; for it is one and the same thing as if her head were shaved.

<sup>6</sup> For if a woman is not veiled, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be veiled.

<sup>7</sup> For a man indeed ought not to cover his head, since he is the image and glory of God; but the woman is the glory of the man;

<sup>8</sup> for the man is not from the woman, but the woman from the man;

<sup>9</sup> and the man was not created for the woman, but the woman for the man.

<sup>10</sup> For this cause the woman ought to have a sign of authority on her head, because of the angels.

<sup>11</sup> But neither is the woman without the man, nor the man without the woman, in the Lord.

<sup>12</sup> For as the woman is from the man, so also is the man by the woman; but all things from God.

<sup>13</sup> Judge in your own selves; is it comely that a woman pray to God uncovered?

<sup>14</sup> Doth not even nature itself teach you, that if a man have long hair, it is a shame to him,

<sup>15</sup> but that if a woman have long hair, it is a glory to her? for her hair is given for a covering.

<sup>16</sup> But if any one seemeth to be contentious, we have no such custom, nor the churches of God.

<sup>17</sup> But I give you this charge, not praising you, because ye come together not for the better, but for the worse.

<sup>18</sup> For in the first place, when ye come together in assembly of the church, I hear that there are divisions among you; and I partly believe it;

<sup>19</sup> for there must be also parties among you, that they who are approved may also become manifest among you.

<sup>20</sup> When ye come together then in the same place, there is no eating of the Lord's supper.

<sup>21</sup> For, when ye eat, every one taketh before any distribution his own supper, and one is hungry, and another is drunken.

<sup>22</sup> What! have ye not houses to eat and to drink in? Or despise ye the church of God, and shame those who have nothing? What am I to say to you? Shall I praise you? In this I do not praise you.

<sup>23</sup> For I received of the Lord, what I also delivered to you, that the Lord Jesus, the same night in which he was betrayed, took a loaf,

<sup>24</sup> and when he had given thanks, he broke it, and said, This is my body, which is for you; this do in remembrance of me.

<sup>25</sup> In like manner also the cup, when he had supped, saying, This cup is the new covenant, in my blood; this do, as oft as ye drink, in remembrance of me.



26 For as often as ye eat this bread, and drink the cup, ye show forth the Lord's death, till he come.

27 So that whoever eateth the bread or drinketh the cup of the Lord in an unworthy manner will be guilty with respect to the body and the blood of the Lord.

28 But let a man examine himself, and thus let him eat of the bread, and drink of the cup;

29 for he that eateth and drinketh eateth and drinketh judgment to himself, if he do not discern the body.

30 For this cause many among you are weak and sickly, and some are falling asleep.

31 But if we judged ourselves, we should not be judged;

32 but when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, wait for one another.

34 If any one hunger, let him eat at home; that ye may not come together to condemnation. And the rest I will set in order when I come.

## 12

1 Now concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know, that when ye were gentiles, ye were carried away to dumb idols, as ye happened to be led;

3 wherefore I give you to understand that no one speaking by the Spirit of God saith, Accursed be Jesus; and that no one can say, Jesus is Lord, but by the Holy Spirit.

4 Now there are diversities of gifts, but the same Spirit;

5 and there are diversities of services, but the same Lord;

6 and there are diversities of operations, but it is the same God who worketh all things in all.

7 But the manifestation of the Spirit is given to each one for the good of others.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge, according to the same Spirit;

9 to another faith, by the same Spirit; to another the gifts of healing, by the one Spirit;

10 to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues.

11 But all these worketh the one and self-same Spirit, allotting to each one severally as it will.

12 For as the body is one, and hath many members, and all the members of the body, being many, are one body, so it is with Christ.

13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or freemen; and were all made to drink one Spirit.

14 For the body also is not one member, but many.

15 If the foot say, Because I am not a hand, I am not of the body, is it for this reason not of the body?

16 And if the ear say, Because I am not an eye, I am not of the body, is it for this reason not of the body?

17 If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling?

18 But as it is, God set the members every one of them in the body, as it pleased him.

19 And if they were all one member, where would be the body?

20 But now there are, indeed, many members, but one body.

21 And the eye cannot say to the hand, I have no need of thee; nor, again, the head to the feet, I have no need of you.

22 Nay, still more, those members of the body which seem to be weak, are necessary;

23 and what we think to be less honorable parts of the body, upon these we bestow more abundant honor; and our unseemly parts have more abundant seemliness;

24 while our seemly parts have no need. But God so put the body together, as to give special honor to that part which lacked,

25 that there might be no schism in the body, but that the members should have the same care one for another.

26 And so if one member suffereth, all the members suffer with it; or if one member is honored, all the members rejoice with it.

27 Now ye are the body of Christ, and members individually. And

28 God appointed some in the church to be, in the first place, apostles, in the second place, prophets, in the third place, teachers, then miracles, then gifts of healing, those of helping and of governing, divers kinds of tongues. Are all apostles?

29 Are all prophets? Are all teachers? Are all workers of miracles?

30 Have all the gifts of healing? Do all speak with tongues? Do all interpret?

<sup>31</sup> But desire earnestly the greater gifts. And furthermore I show you by far the most excellent way.

## 13

<sup>1</sup> Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.

<sup>2</sup> And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so as to remove mountains, and have not love, I am nothing.

<sup>3</sup> And though I bestow all my goods to feed the poor, and though I give up my body that I may be burned, and have not love, it profiteth me nothing.

<sup>4</sup> Love suffereth long, is kind; love envieth not; love vaunteth not herself, is not puffed up,

<sup>5</sup> doth not behave herself unseemly, seeketh not her own, is not easily provoked, maketh no account of an injury,

<sup>6</sup> rejoiceth not at iniquity, but rejoiceth in the truth,

<sup>7</sup> beareth all things, believeth all things, hopeth all things, endureth all things.

<sup>8</sup> Love never faileth; but whether there are prophesyings, they will come to an end; whether tongues, they will cease; whether knowledge, it will be done away.

<sup>9</sup> For we know in part, and we prophesy in part;

<sup>10</sup> but when that which is perfect is come, that which is in part will be done away.

<sup>11</sup> When I was a child, I spoke as a child, I had the feelings of a child, I thought as a child; since I have become a man, I have put away the things of the child.

<sup>12</sup> For now we see in a mirror, obscurely; but then face to face; now I know in part, but then I shall fully know even as I also am fully known.

<sup>13</sup> And now there abide faith, hope, love, these three; but the greatest of these is love.

## 14

<sup>1</sup> Strive to possess love; and desire earnestly the spiritual gifts, but especially that of prophesying.

<sup>2</sup> For he that speaketh in an [[unknown]] tongue speaketh not to men, but to God; for no one heareth; but in the Spirit he speaketh mysteries;

<sup>3</sup> but he that prophesieth speaketh to men edification, and exhortation, and comfort.

<sup>4</sup> He that speaketh in an [[unknown]] tongue edifieth himself; but he that prophesieth edifieth the church.

<sup>5</sup> I would that ye all spoke with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues, unless he interpret, that the church may receive edification.

<sup>6</sup> But now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I speak to you either by revelation, or by knowledge, or by prophesying, or by teaching?

<sup>7</sup> And even things without life that give sound, whether pipe or harp, if they make no distinction in the sounds, how shall that be known which is piped or harped?

<sup>8</sup> For if the trumpet give an uncertain sound, who will prepare himself for the battle?

<sup>9</sup> So also ye, unless ye utter by the tongue words easy to be understood, how shall that be known which is spoken? For ye will be speaking into the air.

<sup>10</sup> There are, it may be, so many kinds of languages in the world, and not one is without meaning.

<sup>11</sup> If then I know not the meaning of the language, I shall be to him that speaketh a foreigner, and he that speaketh a foreigner to me.

<sup>12</sup> So also ye, since ye are eager to possess spiritual gifts, be earnest to abound in them to the edification of the church.

<sup>13</sup> Wherefore let him that speaketh in an [[unknown]] tongue pray that he may interpret.

<sup>14</sup> For if I pray in an [[unknown]] tongue, my spirit prayeth, but my understanding is unfruitful.

<sup>15</sup> How stands it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also.

<sup>16</sup> Else, if thou bless with the spirit, how shall he that occupieth the place of the unlearned say the Amen at thy giving of thanks, since he understandeth not what thou art saying?

<sup>17</sup> For thou indeed givest thanks well; but the other is not edified.

<sup>18</sup> I thank God, I speak in an [[unknown]] tongue more than ye all;

<sup>19</sup> yet in the church I would rather speak five words with my understanding, that I might also instruct others, than ten thousand words in an [[unknown]] tongue.

<sup>20</sup> Brethren, do not become children in understanding; yet in malice be children, but in understanding be men.

<sup>21</sup> In the Law it is written: "With men of other tongues and with other lips will I speak to this people,

22 and yet for all that will they not hear me, saith the Lord." Wherefore the tongues are for a sign, not to believers, but to unbelievers; but prophesying is not for unbelievers, but for believers.

23 If therefore the whole church be assembled in one place, and all be speaking with tongues, and there come in those who are unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that is an unbeliever, or unlearned, he is convinced by all, he is searched through by all,

25 the secrets of his heart become manifest; and so falling down on his face, he will worship God, and report that God is indeed within you.

26 How is it then, brethren? When ye come together, every one of you hath a psalm, hath a lesson of instruction, hath a revelation, hath a tongue, hath an interpretation; let all things be done for edification.

27 If any one speak in an [[unknown]] tongue, let it be by two, or, at the most, by three, and in turn; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 And of the prophets let two or three speak, and let the others judge;

30 if anything be revealed to another that sitteth by, let the first speaker be silent.

31 For one by one ye can all prophesy, that all may learn, and all may be exhorted.

32 And spirits of prophets are subject to prophets;

33 for God is not a God of confusion, but of peace. As in all the churches of the saints,

34 let your women keep silence in the churches; for it is not permitted them to speak, but they are to be in subjection, as also saith the Law.

35 And if they desire to learn anything, let them ask their own husbands at home; for it is a shame for a woman to speak in the church.

36 What! Did the word of God come forth from you? Or did it come to you alone?

37 If any one thinketh himself to be a prophet, or spiritual, let him know surely that the directions I am writing to you are the Lord's;

38 but if any one be ignorant, let him be ignorant!

<sup>39</sup> Wherefore, brethren, desire earnestly to prophesy, and forbid not to speak with tongues;

<sup>40</sup> but let all things be done becomingly, and in order.

## 15

<sup>1</sup> Moreover, brethren, I declare anew to you the gospel which I preached to you, which also ye received, and wherein ye stand,

<sup>2</sup> by which also ye are saved, if ye hold fast the same word which I preached to you, unless ye believed in vain.

<sup>3</sup> For I delivered to you first of all what I also received, that Christ died for our sins, according to the Scriptures;

<sup>4</sup> and that he was buried, and that he hath risen on the third day, according to the Scriptures;

<sup>5</sup> and that he appeared to Cephas, then to the twelve.

<sup>6</sup> After that, he appeared to more than five hundred brethren at once, of whom the greater part remain until now, but some have fallen asleep.

<sup>7</sup> After that, he appeared to James; then to all the apostles.

<sup>8</sup> And last of all, as to one born out of due time, he appeared also to me.

<sup>9</sup> For I am the least of the apostles, one not worthy to be called an apostle, because I persecuted the church of God.

<sup>10</sup> But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain, but I labored more abundantly than they all; yet not I, but the grace of God which was with me.

<sup>11</sup> Whether, then, it were I or they, thus we preach, and thus ye believed.

<sup>12</sup> But if Christ be preached that he hath risen from the dead, how is it that some among you say, that there is no resurrection of the dead?

<sup>13</sup> But if there be no resurrection of the dead, then Christ hath not risen;

<sup>14</sup> and if Christ hath not risen, then is our preaching vain, and vain also is your faith.

<sup>15</sup> And we are also found false witnesses concerning God; because we testified concerning God that he raised up Christ, whom he did not raise up, if so be that the dead rise not.

<sup>16</sup> For if the dead rise not, then Christ hath not risen;

<sup>17</sup> and if Christ hath not risen, your faith is vain; ye are yet in your sins;

<sup>18</sup> then also they that have fallen asleep in Christ have perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now hath Christ risen from the dead, the first-fruits of them that have fallen asleep.

21 For since through man came death, through man came also the resurrection of the dead.

22 For as in Adam all die, so also in Christ will all be made alive.

23 But every one in his own order; Christ the first-fruits, afterward they that are Christ's, at his coming.

24 Then will be the end, when he delivereth up the kingdom to God, the Father; when he shall have destroyed all dominion, and all authority, and power.

25 For he must reign, "till he hath put all enemies under his feet."

26 The last enemy, death, will be destroyed;

27 for "he put all things under his feet." But when it is said that all things have been put under him, it is manifest that he who put all things under him is excepted.

28 And when all things have been put under him, then will also the Son himself become subject to him that put all things under him, that God may be all in all.

29 If it be not so, what are they doing, who are baptized for the dead? If the dead rise not at all, why are they then baptized for them?

30 Why also do we stand in peril every hour?

31 I protest, brethren, by my glorying in you which I have in Christ Jesus our Lord, that I die daily.

32 If with the views of men I fought with wild beasts at Ephesus, what advantage is it to me? If the dead rise not, "let us eat and drink, for to-morrow we die."

33 Be not deceived; "evil communications corrupt good manners."

34 Awake, as is your duty, and sin not; for some have not the knowledge of God; I say it to your shame.

35 But some one will say, How are the dead to rise? and with what body do they come?

36 Fool! that which thou sowest is not brought to life unless it die;

37 and what thou sowest, not the body that shall be dost thou sow, but a bare grain, of wheat perhaps, or of some of the other grains;

38 but God giveth it a body, as he willed, and to every seed its own body.

39 All flesh is not the same flesh; but there is one flesh of men, another of beasts, another of birds, another of fishes.

40 There are also heavenly bodies, and earthly bodies; but the glory of the heavenly is one, and the glory of the earthly is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

42 So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption;

43 it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power;

44 it is sown an animal body, it is raised a spiritual body. If there is an animal body, there is also a spiritual body.

45 Thus is it also written: "The first man Adam became a living soul;" the last Adam a life-giving spirit.

46 But the spiritual is not first, but the animal; and afterward the spiritual.

47 The first man is from the earth, earthy; the second man is from heaven.

48 As was the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly;

49 and as we bore the image of the earthy, we shall also bear the image of the heavenly.

50 And this I say, brethren, that flesh and blood cannot inherit the kingdom of God, nor doth corruption inherit incorruption.

51 Behold, I tell you a mystery. We shall not all sleep; but we shall all be changed,

52 in a moment, in the twinkling of an eye, at the last trump. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then will be brought to pass that which is written: "Death is swallowed up in victory."

55 "Where, O death, is thy sting? Where, O death, is thy victory?"

56 The sting of death is sin; and the strength of sin is the Law.

57 But thanks be to God, who giveth us the victory, through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, since ye know that your labor is not in vain in the Lord.



## 16

<sup>1</sup> Now concerning the collection for the saints, according to the directions which I gave to the churches of Galatia, so also do ye.

<sup>2</sup> Every first day of the week let each of you lay by him something in store, according as he hath prospered; that the collections may not have to be made when I come.

<sup>3</sup> And when I am with you, I will send with letters whomever you may approve to carry your bounty to Jerusalem;

<sup>4</sup> and if it be worth while for me to go also, they shall go with me.

<sup>5</sup> Now I will come to you, when I have passed through Macedonia; for I am about to pass through Macedonia;

<sup>6</sup> and perhaps I may remain, or even spend the winter with you, that ye may set me forward on my journey whithersoever I may be going.

<sup>7</sup> For I am unwilling to see you now in passing; for I hope to stay some time with you if the Lord permit.

<sup>8</sup> But I shall remain at Ephesus until the Pentecost;

<sup>9</sup> for a door hath been opened to me great and effective, and there are many adversaries.

<sup>10</sup> Now if Timothy come, see that he be with you without fear; for he is laboring in the work of the Lord, as I am;

<sup>11</sup> let no one therefore despise him. But conduct him on in peace, that he may come to me; for I am waiting for him with the brethren.

<sup>12</sup> As regards Apollos, the brother, I urged him much to come to you with the brethren; and it was not at all his will to come at this time; but he will come when he hath a convenient opportunity.

<sup>13</sup> Watch, stand fast in the faith, quit you like men, be strong;

<sup>14</sup> let all your doings be in love.

<sup>15</sup> And I exhort you, brethren,—ye know the family of Stephanas, that they are the first-fruits of Achaia, and that they have devoted themselves to the service of the holy,—

<sup>16</sup> that ye submit yourselves to such as they are, and to every one that worketh with us, and laboreth.

<sup>17</sup> I am glad of the coming of Stephanas and Fortunatus and Achaicus; for what was lacking on your part, they supplied;

<sup>18</sup> for they refreshed my spirit and yours. Pay regard then to those that are such.

<sup>19</sup> The churches of Asia salute you. Aquila and Prisca, with the church that is in their house, send you many salutations in the Lord.

<sup>20</sup> All the brethren salute you. Salute one another with a holy kiss.

<sup>21</sup> The salutation of me, Paul, with my own hand.

<sup>22</sup> If any one loveth not the Lord, let him be accursed! The Lord is at hand.

<sup>23</sup> The grace of the Lord Jesus be with you.

<sup>24</sup> My love is with you all in Christ Jesus.

## THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

<sup>1</sup> Paul, an apostle of Christ Jesus by the will of God, and Timothy the brother, to the church of God which is in Corinth, with all the holy who are in all Achaia:

<sup>2</sup> Grace be to you, and peace, from God our Fathers and the Lord Jesus Christ.

<sup>3</sup> Blessed be God, the Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,

<sup>4</sup> who comforteth us in all our distress, that we may be able to comfort those who are in any distress by the comfort wherewith we are ourselves comforted by God;

<sup>5</sup> for as the sufferings of Christ overflow to us, so through Christ doth our comfort also overflow.

<sup>6</sup> And whether we are distressed, it is for your comfort and salvation, which showeth its power in enabling you to bear patiently the same sufferings which we also endure; and our hope is steadfast in your behalf; or whether we are comforted, it is for your comfort and salvation,

<sup>7</sup> knowing that as ye are sharers in the sufferings, so also ye will be sharers in the comfort.

<sup>8</sup> For we would not, brethren, have you ignorant of our distress which came upon us in Asia, that it was exceedingly heavy upon us beyond our strength, so that we despaired even of life;

<sup>9</sup> yea, we ourselves had within ourselves the sentence of death, that we might not trust in ourselves, but in God who raiseth the dead;

<sup>10</sup> who delivered us from such peril of death, and is delivering; in whom we trust that he will yet deliver us,

<sup>11</sup> you also unitedly helping us by prayer, so that for this blessing bestowed on us by means of many, thanks may be given by many on your behalf.

<sup>12</sup> For our glorying is this, the testimony of our conscience, that in simplicity and the sincerity which is of God, not in fleshly wisdom, but in the grace of God, we have conducted ourselves in the world, and especially toward you.

<sup>13</sup> For we write no other things to you, than what ye read or even acknowledge. And I trust ye will acknowledge even to the end,

<sup>14</sup> as also ye have acknowledged us in part, that we are your glorying, as ye also are ours in the day of the Lord Jesus.

15 And in this confidence it was my purpose to come to you before, that ye might receive a second benefit;

16 and to go by way of you into Macedonia, and from Macedonia to come again to you, and by you to be forwarded on my way to Judaea.

17 Having, then, this purpose, did I act with levity? Or in my purposes do I resolve according to the flesh, that with me there should be now yea, yea, and now nay, nay?

18 But as God is faithful, our word to you is not yea and nay.

19 For the Son of God, Christ Jesus, who was preached among you by us, by me and Silvanus and Timothy, was not found yea and nay, but in him hath been found yea.

20 For as to all the promises of God, in him is yea, and in him amen, to the glory of God through us.

21 Now he who maketh us with you steadfast in Christ, and anointed us, is God;

22 he who also sealed us, and gave the Spirit as a pledge in our hearts.

23 But I call upon God as a witness against my soul, that it was to spare you that I came no more to Corinth;

24 not that we have dominion over your faith, but are helpers of your joy. For in respect to faith ye stand firm.

## 2

1 But I determined this with myself, that my next visit to you should not be in sorrow.

2 For if I make you sorrowful, who is there to make me glad but he that is made sorrowful by me?

3 And I wrote about this very matter, that I might not on my coming have sorrow from those who ought to gladden me, having confidence in all of you, that my joy is the joy of you all.

4 For out of much distress and anguish of heart I wrote to you with many tears, not that ye should be made sorrowful, but that ye might know the exceeding love which I have for you.

5 But if any one hath caused grief, he hath caused it not to me alone, but in a measure, not to be too severe on him, to all of you.

6 Sufficient for such a one is this punishment, which was inflicted by the many;

7 so that on the contrary ye ought rather to forgive, and console him, lest perhaps such a one should be swallowed up with overmuch sorrow.

<sup>8</sup> Wherefore I beseech you to confirm your love toward him.

<sup>9</sup> For to this end also I wrote, that I might know by putting it to the proof, whether ye are obedient in all things.

<sup>10</sup> But to whom ye forgive anything, I forgive also; for what I have forgiven, if I have forgiven anything, for your sakes I forgave it in the person of Christ,

<sup>11</sup> that Satan might not gain an advantage over us; for we are not ignorant of his devices.

<sup>12</sup> Now when I came to Troas to preach the gospel of Christ, and a door had been opened to me by the Lord,

<sup>13</sup> I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went forth into Macedonia.

<sup>14</sup> But thanks be to God, who always exhibiteth us in triumph in Christ, and manifesteth through us the odor of the knowledge of him in every place.

<sup>15</sup> For we are to God a sweet odor of Christ among those who are being saved, and those who are perishing;

<sup>16</sup> to the latter we are the odor of death, producing death; and to the former the odor of life, producing life. And who is sufficient for these things?

<sup>17</sup> For we are not as the many, who adulterate the word of God; but as from sincerity, but as from God, in the sight of God we speak in Christ.

### 3

<sup>1</sup> Are we beginning again to recommend ourselves? Or do we need, like some others, letters of recommendation to you, or letters of recommendation from you?

<sup>2</sup> Ye are our letter, written in our hearts, known and read by all men;

<sup>3</sup> since ye are manifestly shown to be a letter of Christ by means of our service, written not with ink, but with the Spirit of the living God; not on tablets of stone, but on fleshly tablets of the heart.

<sup>4</sup> And such confidence as this have we through Christ toward God;

<sup>5</sup> not that we are able of ourselves to think anything, as from ourselves; but our ability is from God;

<sup>6</sup> who also gave us ability to be ministers of a new covenant, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life.

<sup>7</sup> But if the ministration of death, engraven in letters on stones, was so glorious, that the children of Israel could not

look steadfastly on the face of Moses by reason of the glory of his countenance, which glory was to be done away,

<sup>8</sup> shall not the ministration of the Spirit be much more glorious?

<sup>9</sup> For if the ministration of condemnation had glory, much greater is the glory of the ministration of righteousness.

<sup>10</sup> For even that which was made glorious hath ceased to be glorious in this respect, by reason of the glory by which it is exceeded.

<sup>11</sup> For if that which was to be done away was glorious, much more glorious is that which endureth.

<sup>12</sup> Having therefore such hope, we use great plainness of speech;

<sup>13</sup> and do not as Moses did, who put a veil over his face, that the children of Israel might not steadfastly look on the end of that which was to be done away.

<sup>14</sup> But their understandings were blinded; for until this day, when the old covenant is read, the same veil remaineth, since it is not unveiled to them that it is done away in Christ;

<sup>15</sup> but even till this day, when Moses is read, there lieth a veil upon their heart;

<sup>16</sup> but whenever it turneth to the Lord, the veil is taken away.

<sup>17</sup> Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.

<sup>18</sup> But we all with unveiled face beholding in a mirror the glory of the Lord, are changed into the same image from glory to glory, as by the Lord, the Spirit.

## 4

<sup>1</sup> Therefore, having this ministry through the mercy we received, we are not faint-hearted;

<sup>2</sup> but have renounced the hidden things of shame, not walking in craftiness, nor adulterating the word of God, but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God.

<sup>3</sup> But if our gospel is veiled, it is veiled to them that perish,

<sup>4</sup> in whom the God of this world blinded the understandings of the unbelieving, so that they cannot behold the light of the gospel of the glory of Christ, who is the image of God.

<sup>5</sup> For we preach not ourselves, but Christ Jesus as Lord, and ourselves your bond-servants for Jesus' sake.

<sup>6</sup> For it is God, who commanded light to shine out of darkness, that shined in our hearts, to give the light of the knowledge of the glory of God in the face of Christ.

<sup>7</sup> But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not of us;

<sup>8</sup> being troubled on every side, yet not distressed; perplexed, but not in despair;

<sup>9</sup> persecuted, but not forsaken; cast down, but not destroyed;

<sup>10</sup> always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body.

<sup>11</sup> For we who live are continually delivered up to death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh.

<sup>12</sup> So then death worketh in us, but life in you.

<sup>13</sup> But having the same spirit of faith, according to that which is written, "I believed, and therefore I spoke," we also believe, and therefore speak;

<sup>14</sup> knowing that he who raised up the Lord Jesus will raise up us also with Jesus, and will present us with you.

<sup>15</sup> For all things are for your sakes, that the grace abounding by means of the greater number may cause thanksgiving to abound to the glory of God.

<sup>16</sup> For which cause we are not faint-hearted; but though our outward man is perishing, yet the inward man is renewed day by day.

<sup>17</sup> For our light affliction, which is but for a moment, worketh out for us, in a higher and still higher degree, an everlasting weight of glory;

<sup>18</sup> while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are but for a time; but the things which are not seen are ever lasting.

## 5

<sup>1</sup> For we know that, if our earthly tent-habitation be destroyed, we have a building provided by God, a house not made with hands, everlasting, in the heavens.

<sup>2</sup> For while in this we groan, longing to be clothed upon with our habitation which is from heaven;

<sup>3</sup> since, indeed, when we have put off our present garment, we shall not be found naked.

<sup>4</sup> For we who are in this tent groan, being burdened; inasmuch as we do not desire to be unclothed, but to be clothed upon, that mortality may be swallowed up by life.

<sup>5</sup> Now he that hath prepared us for this very thing is God; who also gave to us the Spirit as the pledge.

<sup>6</sup> We have courage, therefore, always, and know that while we are at home in the body, we are absent from the Lord;

<sup>7</sup> for we walk by faith, not by sight; but we have courage,

<sup>8</sup> and are well pleased rather to be absent from the body, and to be at home with the Lord.

<sup>9</sup> Wherefore we also strive that, whether at home or absent, we may be approved by him.

<sup>10</sup> For we must all be made manifest before the judgment-seat of Christ, that each one may receive the things done in his body, according to what he did, whether good or bad.

<sup>11</sup> Knowing therefore the fear of the Lord, we persuade men; but to God we have been made manifest, and I hope have been made manifest in your consciences also.

<sup>12</sup> For we are not again commending ourselves to you, but giving you occasion to glory on our behalf; that ye may have somewhat to answer those who glory in outward appearance, and not in heart.

<sup>13</sup> For whether we were beside ourselves, it was for God; or whether we are in our sound mind, it is for you.

<sup>14</sup> For the love of Christ constraineth us, because we thus judged, that if one died for all, then all died;

<sup>15</sup> and he died for all, that they who live should no longer live to themselves, but to him who died for their sakes, and rose again.

<sup>16</sup> So that we henceforth know no one according to the flesh; and if we have even known Christ according to the flesh, yet now we no longer know him.

<sup>17</sup> Therefore, if any one is in Christ, he is a new creation; the old things have passed away; behold, all things have become new.

<sup>18</sup> And all things are from God, who reconciled us to himself by Christ, and gave to us the ministry of reconciliation;

<sup>19</sup> seeing that in Christ God was reconciling the world to himself, not reckoning to them their trespasses, and having committed to us the word of reconciliation.

<sup>20</sup> We then are ambassadors for Christ; as though God were exhorting you by us, in behalf of Christ we entreat you, Be reconciled to God.

<sup>21</sup> Him, who knew not sin, he made sin for us, that we might become God's righteousness in him.

## 6

<sup>1</sup> As fellow-workers, then, with him, we also exhort you that ye receive not the grace of God in vain;



<sup>2</sup> (for he saith: "In an accepted time I heard thee, and in the day of salvation I helped thee;" Behold, now is the accepted time, behold, now is the day of salvation;)

<sup>3</sup> giving no occasion for stumbling in anything, that the ministry may not be blamed;

<sup>4</sup> but as God's ministers recommending ourselves in all things, in much endurance, in afflictions, in necessities, in distresses,

<sup>5</sup> in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;

<sup>6</sup> in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in love unfeigned,

<sup>7</sup> in the word of truth, in the power of God, by the weapons of righteousness on the right hand and on the left,

<sup>8</sup> through honor and dishonor, through evil report and good report; as deceivers, and true;

<sup>9</sup> as unknown, and well known; as dying, and behold, we live; as chastened, and not killed;

<sup>10</sup> as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and possessing all things.

<sup>11</sup> Our mouth is open to you, O Corinthians, our heart is enlarged.

<sup>12</sup> Ye have not a narrow place in my heart, but ye have a narrow place for me in yours.

<sup>13</sup> So then in return, I speak to you as children, let your hearts be enlarged.

<sup>14</sup> Be not strangely yoked with unbelievers; for what fellowship hath righteousness with unrighteousness? Or what communion hath light with darkness?

<sup>15</sup> And what concord hath Christ with Beliar? Or what part hath a believer with an unbeliever?

<sup>16</sup> And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God said: "I will dwell among them, and walk among them; and I will be their God, and they shall be my people."

<sup>17</sup> "Wherefore come out from the midst of them, and be separated, saith the Lord, and touch not anything unclean;" "and I will receive you,

<sup>18</sup> and will be to you a father, and ye shall be my sons and daughters, saith the Lord Almighty."

## 7

<sup>1</sup> Having then these promises, beloved, let us cleanse ourselves from all pollution of flesh and spirit, perfecting holiness in the fear of God.

<sup>2</sup> Receive us into your hearts; we have wronged no one, we have corrupted no one, we have defrauded no one.

<sup>3</sup> I am not saying this to condemn you; for I have said before, that ye are in our hearts to die with you and to live with you.

<sup>4</sup> Great is my confidence toward you, great is my glorying on your account; I am filled with comfort, I overflow with joy in all our trouble.

<sup>5</sup> For indeed when we had come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

<sup>6</sup> But God, that comforteth those who are brought low, comforted us by the coming of Titus;

<sup>7</sup> and not by his coming only, but by the comfort with which he was comforted in regard to you, when he told us of your earnest desire, your mourning, your zeal in my behalf; so that I rejoiced the more.

<sup>8</sup> For though I caused you sorrow with the letter, I do not regret it, though I did regret it; for I perceive that that letter caused you sorrow, though it was but for a short time.

<sup>9</sup> Now I rejoice, not that ye were made sorrowful, but that your sorrow produced repentance. For the sorrow which ye felt had respect to God, that ye might in nothing receive injury from me.

<sup>10</sup> For sorrow before God worketh repentance to salvation never to be regretted; but the sorrow of the world worketh death.

<sup>11</sup> For behold this very thing, that your sorrow had respect to God; what earnestness it wrought in you; yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing desire, yea, what zeal, yea, what readiness to punish! In every thing ye showed yourselves to be pure in the matter.

<sup>12</sup> Although, then, I wrote to you, it was not on account of him that did the wrong, nor of him who suffered wrong; but that your earnestness for us might be made manifest to you in the sight of God.

<sup>13</sup> Therefore we have been comforted; but in our comfort we rejoiced still more on account of the joy of Titus, because his spirit has been refreshed by you all;

<sup>14</sup> for if in anything I have boasted to him of you, I am not put to shame; but as we spoke all things to you in truth, so also our boasting, which we made before Titus, was found to be truth;

<sup>15</sup> and his affection is more abundant toward you, while

he remembers the obedience of you all, how with fear and trembling ye received him.

<sup>16</sup> I rejoice that in every thing I have confidence in you.

## 8

<sup>1</sup> Moreover, brethren, we make known to you the grace of God which hath been bestowed in the churches of Macedonia;

<sup>2</sup> that under a great trial of distress the abundance of their joy and their deep poverty increased the riches of their liberality;

<sup>3</sup> for according to their power, I bear witness, and beyond their power, they gave of their own accord,

<sup>4</sup> begging of us with much entreaty the favor of sharing in the ministration to the saints;

<sup>5</sup> and this, not as we expected, but they gave themselves first to the Lord and to us by the will of God;

<sup>6</sup> so that we urged Titus, that, as he had already made a beginning, so he would also finish among you this bounty also.

<sup>7</sup> But as ye abound in every thing, in faith, and utterance, and knowledge, and all earnestness, and in your love to us, see that ye abound in this exercise of liberality also.

<sup>8</sup> I speak not by way of command, but by reason of the earnestness of others, and to prove the genuineness of your love.

<sup>9</sup> For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

<sup>10</sup> And I only give an opinion in this matter. For this is expedient for you, who began before others, not only to do, but also to be willing, a year ago.

<sup>11</sup> Now therefore perform the doing of it, that as there was a readiness to will, so there may be a performance also out of that which ye have.

<sup>12</sup> For if there be first the willing mind, it is accepted according to what a man hath, not according to what he hath not.

<sup>13</sup> For it is not that others may be eased, and you burdened,

<sup>14</sup> but to make an equality; at the present season your abundance meeting their deficiency, that their abundance may at another time meet your deficiency; that there may be equality;

<sup>15</sup> as it is written: "He that gathered much, had nothing over; and he that gathered little, had no lack."

16 But thanks be to God, who put the same earnest care for you into the heart of Titus;

17 for he accepted indeed the exhortation; but being very earnest, he went of his own accord to you.

18 And we have sent with him the brother, whose praise in the gospel is throughout all the churches;

19 and not that only, but who was also appointed by the churches as our fellow-traveler in the matter of this bounty, which is administered by us to the honor of the Lord himself, and of our ready mind;

20 since we are careful of this, that no one should blame us in our management of this abundant liberality;

21 for we take forethought for what is honorable, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have often in many things proved to be zealous, but now much more zealous through the great confidence which he hath in you.

23 As to Titus, he is my partner and fellow-laborer for you; as to our brethren, they are messengers of the churches, the glory of Christ.

24 Display to them, therefore, before the churches, the proof of your love, and of what we have boasted on your behalf.

## 9

1 For concerning the ministering to the saints, it is superfluous for me to write to you.

2 For I know your readiness of mind, of which I boast in behalf of you to the Macedonians, that Achaia was prepared a year ago; and your zeal stirred up the greater part of them.

3 But I sent the brethren, that our boasting of you should not prove unfounded in this respect; that, as I said, ye may be prepared;

4 lest, should the Macedonians come with me, and find you unprepared, we (not to say ye) should be put to shame in respect to this confidence.

5 I thought it necessary therefore to exhort the brethren to go before to you, and make up beforehand your bounty, which was already announced, that the same might be ready, as a matter of bounty, and not of covetousness.

6 But this there is to say: He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully.

<sup>7</sup> Each one, as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.

<sup>8</sup> And God is able to make every blessing abound toward you, that ye, always having all sufficiency in everything, may abound to every good work;

<sup>9</sup> as it is written: "He dispersed abroad, he gave to the poor; his righteousness remaineth for ever."

<sup>10</sup> Now, he that ministereth seed to the sower, and bread for food, will supply and multiply your seed sown, and increase the fruits of your righteousness;

<sup>11</sup> while ye are enriched in everything to all liberality, which worketh out through us thanksgiving to God;

<sup>12</sup> for the ministration of this service not only supplieth the wants of the saints, but also overfloweth through many thanksgivings to God;

<sup>13</sup> while by the proof afforded by this ministration they glorify God for your obedience to your profession in regard to the gospel of Christ, and for the liberality of your contribution in regard to them and in regard to all;

<sup>14</sup> while with supplication for you they long after you on account of the exceeding grace of God to you.

<sup>15</sup> Thanks be to God for his unspeakable gift.

## 10

<sup>1</sup> Now I Paul myself beseech you by the meekness and gentleness of Christ, I, who present indeed am lowly among you, but am bold toward you when absent;

<sup>2</sup> but I entreat you, that I may not when I am present be bold with that confidence wherewith I think of being bold towards some, who think of us as walking according to the flesh.

<sup>3</sup> For though we walk in the flesh, we do not war according to the flesh,

<sup>4</sup> (for the weapons of our warfare are not fleshly, but mighty through God to the pulling down of strong holds,)

<sup>5</sup> casting down reasonings, and every high thing that exalteth itself against the knowledge of God, and bringing every purpose into captivity to the obedience of Christ,

<sup>6</sup> and being in readiness to punish every disobedience, when the measure of your obedience shall be full.

<sup>7</sup> Ye look at the outward appearance. If any one trusteth to himself that he belongeth to Christ, let him of himself consider this again, that as he belongeth to Christ, so also do we.

<sup>8</sup> For even if I should boast still more highly of our authority, which the Lord gave us for building you up, and not pulling you down, I should not be put to shame;

<sup>9</sup> that I may not seem as if I would terrify you by my letters.

<sup>10</sup> For his letters, saith one, are weighty and strong; but his bodily presence is weak, and his speech contemptible.

<sup>11</sup> Let such a one count upon this, that such as we are in word by letters when absent, such will we be also in deed when present.

<sup>12</sup> For we do not venture to reckon ourselves among, or compare ourselves with, some of those who commend themselves; but they, measuring themselves among themselves, and comparing themselves with themselves, are not wise.

<sup>13</sup> But we will not boast of things that are without our measure, but according to the measure of the line which God allotted us,—a measure to reach even to you.

<sup>14</sup> For we do not stretch ourselves beyond our measure, as though we reached not to you; (for as far as even to you did we come, in the gospel of Christ;)

<sup>15</sup> not boasting of things that are without measure, in other men's labors, but having hope, when your faith is increased, that our line will through you be still further extended,

<sup>16</sup> so that we may preach the gospel in the regions beyond you; not boasting, in another's line, of things made ready to our hand.

<sup>17</sup> But "he that boasteth, let him boast in the Lord."

<sup>18</sup> For not he that commendeth himself is approved, but he whom the Lord commendeth.

## 11

<sup>1</sup> Would that ye could bear with me in a little folly! and indeed ye do bear with me.

<sup>2</sup> For I am jealous over you with a godly jealousy; for I espoused you to one husband, to present you as a pure virgin to Christ;

<sup>3</sup> but I fear, lest by any means, as the serpent beguiled Eve by his subtlety, so your minds should be corrupted from single-heartedness toward Christ.

<sup>4</sup> For if he that cometh preacheth another Jesus, whom we did not preach, or if ye receive another spirit, which ye did not receive, or another gospel, which ye did not accept, well might ye bear with it.

<sup>5</sup> For I suppose that I am in no respect behind the very foremost apostles.

<sup>6</sup> And though I am rude in speech, yet I am not in knowledge; but this did we in every respect manifest to you in all things.

<sup>7</sup> Did I commit an offence in abasing myself that ye might be exalted, because I preached to you the gospel of God without charge?

<sup>8</sup> I robbed other churches, taking wages of them, in order to do you service;

<sup>9</sup> and when I was present with you, and in want, I was a charge to no one; (for the brethren, when they came from Macedonia, supplied my wants;) and in every thing I kept myself and will keep myself from being burdensome to you.

<sup>10</sup> As the truth of Christ is in me, this boasting shall not be stopped in regard to me in the regions of Achaia.

<sup>11</sup> Wherefore? Because I love you not? God knoweth!

<sup>12</sup> But what I do, that I will continue to do, that I may cut off occasion from those who wish for an occasion, in order that in the matter of which they boast they may be found even as we.

<sup>13</sup> For such are false apostles, deceitful workmen, transforming themselves into apostles of Christ.

<sup>14</sup> And no wonder; for even Satan transformeth himself into an angel of light.

<sup>15</sup> It is no great thing, then, if his ministers also transform themselves as ministers of righteousness; whose end shall be according to their works.

<sup>16</sup> I say again, let no one suppose me a fool; if otherwise, yet even as a fool receive me, that I too may boast myself a little.

<sup>17</sup> What I speak, I speak not after the Lord, but as it were in folly, in this confidence of boasting.

<sup>18</sup> Seeing that many boast after the flesh, I will boast also.

<sup>19</sup> For ye bear with fools gladly, seeing ye yourselves are wise;

<sup>20</sup> for ye bear with it, if one brings you into bondage, if one devours you, if one takes from you, if one exalts himself, if one smites you on the face.

<sup>21</sup> I say it to my reproach, that we were weak; but in whatever any one is bold, (I speak in folly,) I am bold also.

<sup>22</sup> Are they Hebrews? So am I. Are they Israelites? So am I. Are they Abram's offspring? So am I.

<sup>23</sup> Are they ministers of Christ? (I speak as beside myself,) I am more; in labors more abundantly, in stripes above measure, in prisons more frequently, in deaths often;

<sup>24</sup> of the Jews five times I received forty stripes save one;  
<sup>25</sup> thrice I was beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I have spent in the deep;

<sup>26</sup> by journeyings often; by perils of rivers, by perils of robbers, by perils from my countrymen, by perils from the heathen, by perils in the city, by perils in the wilderness, by perils in the sea, by perils among false brethren;

<sup>27</sup> by weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

<sup>28</sup> Besides the other troubles, there is that which presseth upon me daily, the anxiety for all the churches.

<sup>29</sup> Who is weak, and I am not weak? who is in danger of stumbling, and I do not burn?

<sup>30</sup> If I must boast, I will boast of the things which belong to my weakness.

<sup>31</sup> The God and Father of the Lord Jesus, who is blessed for evermore, knoweth that I am not lying.

<sup>32</sup> In Damascus the governor under Aretas the king kept guard over the city of the Damascenes, in order to apprehend me;

<sup>33</sup> and through a window I was let down in a basket by the wall, and escaped his hands.

## 12

<sup>1</sup> It is indeed not expedient for me to boast; I will come to visions and revelations of the Lord.

<sup>2</sup> I know a man in Christ, fourteen years ago,—whether in the body, I know not, or whether out of the body, I know not; God knoweth,—such a one caught up even to the third heaven.

<sup>3</sup> And I know such a man, whether in the body, or without the body, I know not; God knoweth,—

<sup>4</sup> that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

<sup>5</sup> Of such a one I will boast; but of myself I will not boast, except in my infirmities.

<sup>6</sup> For if I should desire to boast, I should not be a fool; for I should say the truth; but I forbear, lest any one should think of me above what he seeth me to be, or what he heareth from me.

<sup>7</sup> And that I might not be too much lifted up by the abundance of the revelations, there was given to me a thorn in the flesh, a messenger of Satan, to buffet me, that I might not be too much lifted up.



<sup>8</sup> In respect to this I besought the Lord thrice, that it might depart from me;

<sup>9</sup> and he said to me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather boast in my weaknesses, that the strength of Christ may abide upon me.

<sup>10</sup> Therefore I take pleasure in weaknesses, in reproaches, in necessities, in persecutions, in distresses in behalf of Christ; for when I am weak, then am I strong.

<sup>11</sup> I have become a fool; it is ye that compelled me. For I ought to have been commended by you; for in nothing was I behind the very foremost apostles, though I am nothing.

<sup>12</sup> Truly the signs of an apostle were wrought among you with all endurance, by signs, and wonders, and mighty deeds.

<sup>13</sup> For what is there in which ye were at disadvantage when compared with other churches, except that I myself was not a charge to you? Forgive me this wrong.

<sup>14</sup> Behold, I am ready to come to you this third time, and I will not be a charge to you; for I seek not yours, but you. For the children ought not to lay up for the parents, but the parents for the children.

<sup>15</sup> And I will very gladly spend and be spent for your souls; though the more I love you, the less I am loved.

<sup>16</sup> But be it so; I at least was not a charge to you; but yet, being crafty, I caught you with guile.

<sup>17</sup> Did I make gain of you by any of those whom I have sent to you?

<sup>18</sup> I urged Titus to go to you, and with him I sent the brother. Did Titus make a gain of you? Did we not walk in the same spirit? Did we not walk in the same steps?

<sup>19</sup> Have ye been thinking this long time that we are defending ourselves to you? It is before God in Christ that we are speaking; but all things, beloved, for your edification.

<sup>20</sup> For I fear, lest, when I come, I shall not find you such as I would, and lest I too shall be found by you such as ye would not; lest there be wranglings, envying, wraths, rivalries, backbitings, whisperings, swellings, tumults;

<sup>21</sup> and lest, when I come again, my God will humble me among you, and that I shall bewail many of those who have sinned already, and did not repent of the uncleanness, and fornication, and lasciviousness, which they committed.

## 13

<sup>1</sup> This is the third time I am coming to you. In the mouth

of two or three witnesses shall every word be established.

<sup>2</sup> I said before, and now say beforehand, as when present the second time, so also absent now, to those who have sinned before, and to all the others, that if I come again, I will not spare;

<sup>3</sup> since ye seek a proof of Christ speaking in me, who towards you is not weak, but is mighty among you.

<sup>4</sup> For though he was crucified through weakness, yet he liveth through the power of God; for we also are weak in him, but we shall live together with him by the power of God toward you.

<sup>5</sup> Try yourselves, whether ye are in the faith; prove your own selves. Know ye not your own selves, that Christ Jesus is in you, unless ye are unapproved?

<sup>6</sup> But I trust that ye shall know, that we are not unapproved.

<sup>7</sup> Now we pray to God that ye do no evil; not in order that we may appear approved, but that ye may do what is good, though we be as unapproved.

<sup>8</sup> For we have no power against the truth, but for the truth.

<sup>9</sup> For we are glad, when we are weak, and ye are strong; this also we pray for, even your perfection.

<sup>10</sup> For this cause I write these things while absent, that when present I may not use sharpness, according to the power which the Lord gave me for edification, and not for destruction.

<sup>11</sup> Finally, brethren, farewell! Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

<sup>12</sup> Salute one another with a holy kiss.

<sup>13</sup> All the saints salute you.

<sup>14</sup> The grace of the Lord Jesus Christ, and the love of God, and the partaking of the Holy Spirit, be with you all.

## THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS

<sup>1</sup> Paul, an apostle, not from men, nor through man, but through Jesus Christ, and God the Father, who raised him from the dead,—

<sup>2</sup> and all the brethren that are with me, to the churches of Galatia:

<sup>3</sup> Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

<sup>4</sup> who gave himself for our sins, that he might deliver us from the present evil world, according to the will of God our Father;

<sup>5</sup> to whom be the glory for ever and ever! Amen.

<sup>6</sup> I marvel that ye are so soon turning from him that called you in the grace of Christ, to a different gospel;

<sup>7</sup> which is not another; only there are certain persons who are troubling you, and seeking to change entirely the gospel of Christ.

<sup>8</sup> But even if we or an angel from heaven should preach a gospel to you contrary to that which we preached to you, let him be accursed!

<sup>9</sup> As we have said before, so I now say again, If any one preach a gospel to you contrary to that which ye received, let him be accursed!

<sup>10</sup> For do I now seek the favor of men, or of God? Or am I endeavoring to please men? If I were still pleasing men, I should not be the servant of Christ.

<sup>11</sup> But I assure you, brethren, that the gospel which was preached by me is not after man;

<sup>12</sup> for I did not receive it from man nor was I taught it by any man, but it was revealed to me by Jesus Christ.

<sup>13</sup> For ye have heard of my conduct formerly in Judaism; that beyond measure I persecuted the church of God, and was destroying it,

<sup>14</sup> and made progress in Judaism beyond many of the same age with me in my nation, being more exceedingly zealous for the traditions of my fathers.

<sup>15</sup> But when it pleased him who set me apart from my very birth, and called me through his grace,

<sup>16</sup> to reveal his Son within me, that I might publish the glad tidings of him among the gentiles, immediately I conferred not with flesh and blood,

17 neither did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus.

18 Then, after three years, I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days;

19 but no other of the apostles did I see, save James the brother of the Lord.

20 Now as to what I am writing to you, behold, before God, I do not lie.

21 Afterwards I came into the regions of Syria and Cilicia;

22 and I was unknown by face to the churches of Judaea which were in Christ;

23 but they were only hearing that "He who was once our persecutor is now preaching the faith which he was once destroying";

24 and they glorified God in me.

## 2

1 Then, fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus also with me.

2 And I went up by revelation, and communicated to them that gospel which I preach among the gentiles; but privately to those who were of reputation, lest by any means I should run, or had run, in vain.

3 But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised;

4 and that because of the false brethren stealthily brought in, who crept in to spy out our liberty which we have in Christ Jesus, that they might bring into bondage;

5 to whom not even for an hour did we yield by the required subjection, that the truth of the gospel might still remain with you.

6 But from those who were reputed to be somewhat—whatever they were, it matters not to me, (God accepteth no man's person,) for to me those in reputation communicated nothing new.

7 But on the contrary, when they saw that I was intrusted with the gospel to the uncircumcised, as Peter was with that to the circumcised,

8 (for he who wrought for Peter in behalf of the apostleship to the circumcised, wrought also for me in behalf of the gentiles,)

9 and when they knew the grace that was given to me, James and Cephas and John, who were reputed to be pillars,

gave to me and Barnabas the right hand of fellowship, that we should go to the gentiles, and they to the circumcised;

<sup>10</sup> only they wished us to remember the poor; which very thing I also was earnest to do.

<sup>11</sup> But when Cephas came to Antioch, I withstood him to the face; for he was condemned.

<sup>12</sup> For before certain persons came from James, he used to eat with the gentiles; but when they came, he withdrew, and separated himself, fearing those who were of the circumcision.

<sup>13</sup> And the other Jews also dissembled with him; so that even Barnabas was carried away with their dissimulation.

<sup>14</sup> But when I saw that they were not walking uprightly according to the truth of the gospel, I said to Cephas in the presence of all, If thou, being a Jew, livest after the manner of gentiles, and not that of the Jews, how is it that thou compellest the gentiles to keep the customs of the Jews?

<sup>15</sup> We are Jews by nature, and not sinners of the gentiles;

<sup>16</sup> but knowing that a man is not accepted as righteous by the works of the Law, but by faith in Christ Jesus, we also have believed in Christ Jesus, that we might be accepted as righteous by faith in Christ, and not by the works of the Law; for by the works of the Law shall no flesh be accepted as righteous.

<sup>17</sup> But while seeking to be accepted as righteous in Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Far be it!

<sup>18</sup> For if I again build up what I pulled down, I make myself a transgressor.

<sup>19</sup> For I through the Law died to the Law, that I might live to God.

<sup>20</sup> I have been crucified with Christ, and no longer do I live, but Christ liveth in me; and the life which I now live in the flesh I live in faith in the Son of God, who loved me, and gave himself for me.

<sup>21</sup> I do not set aside the grace of God; for if righteousness come through the Law, then did Christ die for nought.

### 3

<sup>1</sup> O foolish Galatians, who bewitched you? before whose eyes Jesus Christ was plainly set forth among you crucified.

<sup>2</sup> This only I desire to learn from you: Was it from the works of the Law that ye received the Spirit, or by the preaching of faith?

<sup>3</sup> Are ye so foolish? Having begun with the Spirit, do ye now end with the flesh?

<sup>4</sup> Have ye suffered so much in vain? if indeed it be really in vain.

<sup>5</sup> Doth he then who is supplying to you the Spirit, and working miracles among you, do it by the works of the Law, or by the preaching of faith?

<sup>6</sup> Even as Abraham "believed God, and it was accounted to him as righteousness."

<sup>7</sup> Know then that they who have faith, these are the sons of Abraham.

<sup>8</sup> Moreover the Scripture, foreseeing that God was to accept the gentiles as righteous by faith, proclaimed beforehand the glad tidings to Abraham, saying, "In thee shall all nations be blessed."

<sup>9</sup> So then they who have faith are blessed with believing Abraham.

<sup>10</sup> For as many as rely on the works of the Law are under a curse; for it is written, "Cursed is every one that continueth not in all things which are written in the book of the Law, to do them."

<sup>11</sup> But further, that through the observance of the Law no one is accepted as righteous with God is evident; for "the righteous shall live by faith."

<sup>12</sup> And the Law hath nothing to do with faith; but [[its language is]], "He that hath done them shall live in them."

<sup>13</sup> Christ redeemed us from the curse of the Law, having become a curse for us; for it is written, "Cursed is every one that is hanged on a beam of wood,"—

<sup>14</sup> to the end that in Christ Jesus the blessing promised to Abraham might come to the gentiles, that we through faith might receive the Spirit which was promised.

<sup>15</sup> Brethren, I speak according to what is practised among men; no one sets aside even a human covenant, or makes additions to it, after it has been ratified.

<sup>16</sup> But the promises were made to Abraham and "to his offspring." He doth not say, "and to offsprings," as speaking of many, but, as speaking of one, "and to thy offspring," which is Christ.

<sup>17</sup> And what I mean is this; that a covenant that was before ratified by God, the Law, which came four hundred and thirty years after, cannot annul, so as to make void the promise;

<sup>18</sup> for if the inheritance cometh from the Law, it ceaseth to be the consequence of the promise; but to Abraham God gave it by promise.

<sup>19</sup> To what end then was the Law? It was added because of transgressions, till the offspring should come to whom the

promise belongeth, having been ordained through angels by the hand of a mediator.

<sup>20</sup> Now no mediator is a mediator of one; but God is one.

<sup>21</sup> Is then the Law against the promises of God? Far be it! For if a law had been given which was able to give life, righteousness would indeed have been by the Law;

<sup>22</sup> but the Scripture shut up all under sin, that the blessing promised through faith in Jesus Christ might be given to those who believe.

<sup>23</sup> But before faith came, we were kept in ward under the Law, shut up unto the faith which was to be revealed.

<sup>24</sup> So then the Law hath been our schoolmaster, to lead us to Christ, that we might be accepted as righteous through faith;

<sup>25</sup> but faith having come, we are no longer under a schoolmaster.

<sup>26</sup> For ye are all sons of God through faith in Christ Jesus;

<sup>27</sup> for as many of you as were baptized into Christ, did put on Christ.

<sup>28</sup> There is neither Jew nor Greek, there is neither bond nor free, there is no male and female; for ye are all one in Christ Jesus;

<sup>29</sup> and if ye belong to Christ, then are ye Abraham's offspring, heirs according to the promise.

## 4

<sup>1</sup> Now I say, that the heir, as long as he is a child, differeth in no respect from a bond-servant, though he is lord of all;

<sup>2</sup> but is under guardians and stewards, until the time appointed by the father.

<sup>3</sup> So also we, when we were children, were in bondage under the rudiments of the world;

<sup>4</sup> but when the fullness of the time came, God sent forth his Son, born of a woman, born under the Law,

<sup>5</sup> to redeem those under the Law, that we might be adopted as sons.

<sup>6</sup> And to show that ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father!

<sup>7</sup> So then thou art no longer a bond-servant, but a son; and if a son, then an heir through God.

<sup>8</sup> But at that time, indeed, when ye knew not God, ye were in slavery to those who in their nature are not gods;

<sup>9</sup> but now, after having known God, or rather having been known by God, how is it that ye are turning back to the weak and beggarly rudiments to which ye wish to be again in bondage?

<sup>10</sup> Do ye observe days, and months, and times, and years?

<sup>11</sup> I fear for you, lest I may have bestowed upon you labor in vain.

<sup>12</sup> Brethren, I beseech you, become as I am, for I also have become as ye are; ye injured me in nothing.

<sup>13</sup> Nay, ye know that it was on account of an infirmity of the flesh that I preached the gospel to you the former time,

<sup>14</sup> and my trial which was in my flesh ye did not despise nor spurn; but received me as an angel of God, yea, as Christ Jesus.

<sup>15</sup> How great then was your boasting of happiness! for I bear you witness, that if possible, ye would have plucked out your eyes, and have given them to me.

<sup>16</sup> So then, have I become your enemy because I tell you the truth?

<sup>17</sup> They show a zeal for you, but not in honesty; yea, they wish to exclude you, that ye may be zealous for them.

<sup>18</sup> But it is good to be an object of zeal in what is good always, and not only when I am present with you.

<sup>19</sup> My children, with whom I am again in travail until Christ be formed in you,—

<sup>20</sup> I could wish indeed to be present with you now, and to change my tone, for I am in perplexity about you.

<sup>21</sup> Tell me, ye that desire to be under the Law, do ye not hear the Law?

<sup>22</sup> For it is written, that Abraham had two sons; the one by the bondwoman, the other by the freewoman.

<sup>23</sup> But the one by the bondwoman was born after the flesh; while the one by the freewoman was through the promise.

<sup>24</sup> Which things are written allegorically; for these women are two covenants; the one from Mount Sinai, who beareth children into bondage, which is Hagar;

<sup>25</sup> for the word Hagar is Mount Sinai in Arabia; and she corresponds to the Jerusalem now existing, for she is in bondage with her children;

<sup>26</sup> but the Jerusalem that is above is free, and she is our mother.

<sup>27</sup> For it is written: "Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for many are the children of the desolate one, rather than of her who hath the husband."

<sup>28</sup> But ye, brethren, as Isaac was, are children of a promise.

<sup>29</sup> But as at that time he that was born after the flesh persecuted him that was born through the Spirit, so it is now.



<sup>30</sup> But what saith the scripture? "Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman."

<sup>31</sup> So then, brethren, we are not children of a bondwoman, but of the freewoman.

## 5

<sup>1</sup> Stand firm in the liberty with which Christ made us free, and be not again bound fast to the yoke of bondage.

<sup>2</sup> Behold, I Paul say to you, that if ye are circumcised, Christ will profit you nothing;

<sup>3</sup> yea, I testify again to every one who becometh circumcised, that he is bound to keep the whole Law.

<sup>4</sup> Ye are entirely separated from Christ, who seek to obtain righteousness through the Law; ye have fallen away from grace.

<sup>5</sup> For we through the Spirit by faith steadfastly wait for the hope of righteousness.

<sup>6</sup> For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working by love.

<sup>7</sup> Ye were running well; who hindered you, that ye should not obey the truth?

<sup>8</sup> This persuasion came not from him that called you.

<sup>9</sup> A little leaven leaveneth the whole lump.

<sup>10</sup> I indeed have confidence in regard to you in the Lord, that ye will be no otherwise minded; but he that troubleth you shall bear his judgment, whoever he may be.

<sup>11</sup> But as for me, brethren, if I still preach circumcision, why do I still suffer persecution? Then hath the cross ceased to be a stumbling-block.

<sup>12</sup> Would that they who unsettle you would quite cut themselves off!

<sup>13</sup> For ye, brethren, were called to liberty; only use not your liberty for an occasion to the flesh, but by your love serve one another.

<sup>14</sup> For the whole Law is fulfilled in one commandment, even in this "Thou shalt love thy neighbor as thyself."

<sup>15</sup> But if ye bite and devour one another, beware lest ye be consumed by one another.

<sup>16</sup> But I say, Walk by the Spirit, and ye will not fulfill the desires of the flesh.

<sup>17</sup> For the flesh hath desires against the Spirit, and the Spirit against the flesh; and these oppose one another, that ye may not do the things that ye would.

<sup>18</sup> But if ye are led by the Spirit, ye are not under the Law.

<sup>19</sup> Now the works of the flesh are manifest; such as fornication, uncleanness, wantonness,

<sup>20</sup> idolatry, sorcery, hatreds, strife, rivalry, outbursts of wrath, cabals, divisions, factions,

<sup>21</sup> envyings, drunkenness, revelings, and things like these; of which I tell you beforehand, as I also told you in time past, that they who practise such things shall not inherit the kingdom of God.

<sup>22</sup> But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness,

<sup>23</sup> meekness, temperance; against such things as these there is no law.

<sup>24</sup> And they who belong to Christ Jesus crucified the flesh with the passions and lusts.

<sup>25</sup> If we live by the Spirit, let us also walk by the Spirit.

<sup>26</sup> Let us not become vain-glorious, provoking one another, envying one another.

## 6

<sup>1</sup> Brethren, even if a man be detected in a fault, do ye who are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.

<sup>2</sup> Bear ye one another's burdens, and thus fulfill the law of Christ.

<sup>3</sup> For if a man thinketh himself to be something, when he is nothing, he deceiveth himself.

<sup>4</sup> But let each one prove his own work, and then will he have his ground for boasting in himself alone, and not in comparison with another;

<sup>5</sup> for every one must bear his own load.

<sup>6</sup> Let him that is taught in the word share with the teacher in all good things.

<sup>7</sup> Be not deceived; God is not mocked; for whatever a man soweth, that shall he also reap;

<sup>8</sup> for he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

<sup>9</sup> And let us not be faint-hearted in well-doing; for in due season we shall reap, if we faint not.

<sup>10</sup> So then, as we have opportunity, let us do good to all, especially to those who are of the household of faith.

<sup>11</sup> See in what large letters I have written to you with my own hand.

<sup>12</sup> As many as desire to make a fair show in the flesh, these are constraining you to be circumcised, only that they may not suffer persecution for the cross of Christ.

<sup>13</sup> For not even do they who become circumcised themselves keep the Law; but they desire to have you circumcised, that they may glory in your flesh.

<sup>14</sup> But God forbid that I should glory, save in the cross of our Lord Jesus Christ; through whom the world is crucified to me, and I to the world.

<sup>15</sup> For neither is circumcision anything, nor uncircumcision, but a new creation.

<sup>16</sup> And as many as walk by this rule, peace be upon them, and mercy, and upon the Israel of God.

<sup>17</sup> Henceforth let no one trouble me; for I bear the marks of Jesus on my body.

<sup>18</sup> The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

## THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

<sup>1</sup> Paul, an apostle of Christ Jesus by the will of God, to the saints who are [[in Ephesus]], and believers in Christ Jesus:

<sup>2</sup> Grace be to you, and peace, from God our Father, and the Lord Jesus Christ.

<sup>3</sup> Blessed be God, the Father of our Lord Jesus Christ, who blessed us with every spiritual blessing in the heavenly regions in Christ;

<sup>4</sup> according as he chose us in him, before the foundation of the world, that we should be holy and blameless before him;

<sup>5</sup> having in love predestinated us for himself to be adopted as sons through Jesus Christ, according to the good pleasure of his will,

<sup>6</sup> to the praise of the glory of his grace, which he freely bestowed on us in the Beloved;

<sup>7</sup> in whom we have the redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,

<sup>8</sup> which he made to abound toward us, in all wisdom and understanding;

<sup>9</sup> having made known to us the mystery of his will, according to his good pleasure which he purposed in himself

<sup>10</sup> in reference to the dispensation of the fullness of the times, to gather for himself into one all things in Christ, the things which are in the heavens, and the things on the earth; even in him,

<sup>11</sup> in whom we also obtained the inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will,

<sup>12</sup> that we should be to the praise of his glory, we who have before placed our hope in the Messiah;

<sup>13</sup> in whom ye also, after having heard the word of truth, the glad tidings of your salvation, in whom, I say, having also believed, ye were sealed with the Holy Spirit that was promised,

<sup>14</sup> which is a pledge of our inheritance until the redemption of the purchased possession, to the praise of his glory.

<sup>15</sup> For this cause I also, having heard of your faith in the Lord Jesus, and of your love to all the saints,

16 do not cease to give thanks for you, making mention of you in my prayers;

17 that the God of our Lord Jesus Christ, the Father of glory, would give to you the spirit of wisdom and revelation in the full knowledge of him;

18 the eyes of your mind being enlightened, that ye may know what is the hope belonging to his call of you, and what the riches of the glory of the inheritance which he hath given among the saints,

19 and what the exceeding greatness of his power toward us who believe, according to the working of his mighty power,

20 which he wrought in Christ, when he raised him from the dead; and seated him at his own right hand in the heavenly regions,

21 far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come;

22 and put all things in subjection under his feet, and gave him to be head over all things to the church,

23 which is his body, the fullness of him who filleth all with all;

## 2

1 and you also [[he raised up]], who were dead through your trespasses and sins,

2 in which ye once walked according to the course of this world, according to the prince of the powers of the air, the spirit that is now working in the sons of disobedience;

3 among whom even we all had our way of life in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the thoughts, and were by nature children of wrath, even as others;

4 but God, who is rich in mercy, on account of his great love wherewith he loved us, gave to us,

5 even when dead through our trespasses, life with Christ,—by grace have ye been saved,—

6 and raised us up with him, and caused us to sit with him in the heavenly regions in Christ Jesus,

7 that he might show in the ages to come the exceeding riches of his grace in kindness toward us in Christ Jesus.

8 For by grace ye have been saved, through faith; and this is not of yourselves; it is the gift of God;

9 not of works, lest any one should boast.

<sup>10</sup> For we are his workmanship, created in Christ Jesus unto good works, which God before prepared that we should walk in them.

<sup>11</sup> Wherefore remember, that in time past ye, the gentiles in the flesh, who are called uncircumcised by those who are called circumcised, having the circumcision of the flesh, performed by hand,—

<sup>12</sup> that ye were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope, and without God, in the world;

<sup>13</sup> but now, in Christ Jesus, ye, who formerly were afar off, have been brought nigh by the blood of Christ.

<sup>14</sup> For it is he who is our peace, who made both one, and broke down the middle wall of partition between us, that is, the enmity;

<sup>15</sup> having abolished in his flesh the law of commandments contained in ordinances; that he might create of the two one new man in himself, thus making peace,

<sup>16</sup> and might reconcile both to God in one body by the cross, having slain on it the enmity.

<sup>17</sup> And he came and brought the glad tidings of peace to you who were afar off, and of peace to those that were near;

<sup>18</sup> for through him we both have our access in one Spirit to the Father.

<sup>19</sup> So then ye are no longer strangers and foreigners, but are fellow-citizens with the saints, and members of the household of God,

<sup>20</sup> and are built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone;

<sup>21</sup> in whom all the building, fitly framed together, is growing into a holy temple in the Lord;

<sup>22</sup> in whom ye also are built together into a dwelling-place of God in the Spirit.

### 3

<sup>1</sup> For this cause [[I bend my knees]], I Paul, the prisoner of Christ Jesus for you gentiles;

<sup>2</sup> if, indeed, ye heard of the dispensation of the grace of God which was given me toward you,

<sup>3</sup> that by revelation the mystery was made known to me, as I wrote before in few words,

<sup>4</sup> whereby, when ye read, ye may perceive my insight into the mystery of Christ;

<sup>5</sup> which in other generations was not made known to the sons of men, as it hath now been revealed to his holy apostles and prophets by the Spirit;

<sup>6</sup> that the gentiles are fellow-heirs, and of the same body, and partakers with us of the promise in Christ Jesus through the gospel;

<sup>7</sup> of which I became a minister according to the gift of the grace of God, given to me according to the effectual working of his power.

<sup>8</sup> To me, who am less than the least of all saints, was this grace given, to make known among the gentiles the glad tidings of the unsearchable riches of Christ,

<sup>9</sup> to make all men see what is the dispensation of the mystery, which hath been hidden for ages in God, who created all things;

<sup>10</sup> to the intent that now to the principalities and powers in the heavenly regions might be known through the church the manifold wisdom of God,

<sup>11</sup> according to his purpose for ages, which he accomplished in Christ Jesus our Lord;

<sup>12</sup> in whom we have our boldness and our access in confidence, through faith in him.

<sup>13</sup> Wherefore I entreat you not to be disheartened by the troubles I am suffering for you, since they are your glory.

<sup>14</sup> For this cause I bend my knees to the Father,

<sup>15</sup> from whom every family in heaven and on earth receiveth its name,

<sup>16</sup> that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

<sup>17</sup> that Christ may dwell in your hearts by faith, ye having been rooted and grounded in love,

<sup>18</sup> that ye may be able to comprehend, with all the saints, what is the breadth, and length, and depth, and height,

<sup>19</sup> and to know the love of Christ, which passeth knowledge, that ye may be filled unto all the fullness of God.

<sup>20</sup> Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

<sup>21</sup> to him be the glory in the church in Christ Jesus throughout all generations, for ever and ever. Amen.

## 4

<sup>1</sup> I exhort you, therefore, I the prisoner in the Lord, to walk worthily of the calling with which ye were called,

<sup>2</sup> with all humility and meekness, with long-suffering; bearing with one another in love,

<sup>3</sup> endeavoring to keep the unity of the Spirit in the bond of peace.

<sup>4</sup> There is one body, and one Spirit, even as ye were called in one hope of your calling;

<sup>5</sup> one Lord, one faith, one baptism,

<sup>6</sup> one God and Father of all, who is over all, and through all, and in all.

<sup>7</sup> But to each one of us was given the grace [[which he hath]] according to the measure of the gift of Christ.

<sup>8</sup> Wherefore he saith: "When he ascended on high, he led captive a train of captives, and gave gifts to men."

<sup>9</sup> Now what is implied in his ascending, but that he also descended into the lower parts of the earth?

<sup>10</sup> He who descended is the same as he who ascended far above all the heavens, that he might fill all things.

<sup>11</sup> And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

<sup>12</sup> for the perfecting of the saints for the work of ministration, for the building up of the body of Christ;

<sup>13</sup> till we all attain to the unity of the faith and of the knowledge of the Son of God, to a full-grown man, to the measure of the stature of the fullness of Christ;

<sup>14</sup> that we may no longer be children, tossed to and fro and borne about by every wind of teaching, through the dishonest tricks of men, and their cunning in the wily arts of error;

<sup>15</sup> but cleaving to truth in love, may grow up in all things unto him who is the head, even Christ;

<sup>16</sup> from whom the whole body, well put together and compacted by means of every supplying joint, is, according to the working of each part in its proportion, building itself up in love.

<sup>17</sup> This therefore I say, and charge you in the Lord, that ye no longer walk as the rest of the gentiles walk in the vanity of their mind,

<sup>18</sup> having their understanding darkened, being alienated from the life of God on account of the ignorance that is in them, on account of the hardness of their hearts;

<sup>19</sup> who, being past feeling, have given themselves up to wantonness, to work all uncleanness in greediness.

<sup>20</sup> But not so did ye learn Christ,

<sup>21</sup> if indeed ye heard him, and were taught in him, as the truth is in Jesus;



<sup>22</sup> that as to your former way of life ye should put off the old man, who perisheth according to the lusts of deceit,

<sup>23</sup> and be renewed in the spirit of your mind,

<sup>24</sup> and that ye put on the new man, who was created according to God in righteousness and holiness of the truth.

<sup>25</sup> Wherefore having put away falsehood, speak truth every one with his neighbor; for we are members one of another.

<sup>26</sup> "Be angry, and sin not;" let not the sun go down upon your wrath;

<sup>27</sup> and do not give place to the Devil.

<sup>28</sup> Let him that stealeth steal no more, but rather let him labor, working with his hands at that which is good, that he may have to give to him that is in need.

<sup>29</sup> Let no foul language proceed out of your mouth, but whatever is good for edification, as the need may be, that it may benefit the hearers;

<sup>30</sup> and grieve not the Holy Spirit of God, whereby ye were sealed unto the day of redemption.

<sup>31</sup> Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice;

<sup>32</sup> and be kind to one another, tender-hearted, forgiving one another, even as God in Christ forgave you.

## 5

<sup>1</sup> Be therefore imitators of God, as beloved children;

<sup>2</sup> and walk in love, as Christ also loved you, and gave himself for you an offering and a sacrifice to God, of a sweet odor.

<sup>3</sup> But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints,

<sup>4</sup> neither obscenity, nor foolish talking, nor indecent jesting, which are not becoming; but rather giving of thanks.

<sup>5</sup> For of this ye are sure, since ye know that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath an inheritance in the kingdom of Christ and God.

<sup>6</sup> Let no one deceive you with vain words; for because of these things the wrath of God cometh upon the sons of disobedience.

<sup>7</sup> Be not therefore partakers with them.

<sup>8</sup> For ye were once darkness, but now ye are light in the Lord. Walk as children of light,

<sup>9</sup> —for the fruit of the light is in all goodness, and righteousness, and truth,—

<sup>10</sup> proving what is acceptable to the Lord;

11 and have no fellowship with the unfruitful works of darkness, but rather even reprove them.

12 For the things done in secret by them it is a shame even to speak of.

13 But all things, when reproved, are made manifest by the light; for whatever maketh manifest is light.

14 Wherefore he saith, "Awake, thou that sleepest, and arise from the dead, and Christ will give thee light."

15 See then that ye walk circumspectly; not as unwise men, but as wise;

16 buying up for yourselves opportunities, because the days are evil.

17 Wherefore be not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine, in which is dissoluteness, but be filled with the Spirit,

19 speaking to one another in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord;

20 giving thanks always for all things to God, the Father, in the name of our Lord Jesus Christ,

21 submitting yourselves one to another in the fear of Christ.

22 Wives, submit yourselves to your own husbands, as to the Lord;

23 for the husband is the head of the wife, even as Christ is the head of the church,—he, who is the Saviour of the body.

24 But as the church is subject to Christ, so let wives be to their husbands in everything.

25 Husbands, love your wives, as Christ also loved the church, and gave himself up for it,

26 that he might sanctify it, having cleansed it by the bath of the water in the word;

27 that he himself might present to himself the church, glorious, having no spot or wrinkle, or any such thing, but that it should be holy and without blemish.

28 In like manner husbands ought to love their own wives as their own bodies. He that loveth his own wife loveth himself;

29 for no one ever yet hated his own flesh, but nourisheth and cherisheth it, even as Christ doth the church;

30 for we are members of his body, of his flesh, and of his bones.

31 "For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be one flesh."

<sup>32</sup> This mystery is a great one; but I am speaking of Christ and of the church.

<sup>33</sup> However, do ye also severally love each one his own wife as himself; and let the wife see that she reverence her husband.

## 6

<sup>1</sup> Children, obey your parents in the Lord; for this is right.

<sup>2</sup> "Honor thy father and mother;" which is the first commandment with a promise;

<sup>3</sup> "that it may be well with thee, and thou mayst live long on the earth."

<sup>4</sup> And, ye fathers, stir not up the anger of your children, but bring them up in the discipline and instruction of the Lord.

<sup>5</sup> Bond-servants, obey your masters according to the flesh, with fear and trembling, in singleness of your heart, as serving Christ;

<sup>6</sup> not with eye-service as men-pleasers, but as bond-servants of Christ, doing the will of God from the heart;

<sup>7</sup> doing service with good will, as to the Lord, and not to men;

<sup>8</sup> knowing that whatever good each one shall have done, that shall he receive from the Lord, whether he be bondman or free.

<sup>9</sup> And, ye masters, do the same things to them, forbearing threatening; knowing that both they and you have a Master in heaven, and that there is no respect of persons with him.

<sup>10</sup> Finally, be strong in the Lord, and in the power of his might.

<sup>11</sup> Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil;

<sup>12</sup> for our wrestling is not against flesh and blood, but against principalities, against powers, against the world-rulers of this darkness, against the spiritual hosts of evil in the heavenly regions.

<sup>13</sup> Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

<sup>14</sup> Stand therefore, having girded your loins with truth, and having put on the breast-plate of righteousness,

<sup>15</sup> and having shod your feet with the preparation of the gospel of peace;

<sup>16</sup> taking up, in addition to all, the shield of faith, by which ye will be able to quench all the fiery darts of the Evil One;

<sup>17</sup> and receive the helmet of salvation, and the sword of the Spirit, which is the word of God;

<sup>18</sup> praying with all prayer and entreaty at all times in the Spirit; and watching to this end with all perseverance and entreaty for all the saints,

<sup>19</sup> and for me, that utterance may be given me in the opening of my mouth, to make known with boldness the mystery of the gospel,

<sup>20</sup> in behalf of which I am an ambassador in chains; that I may proclaim it boldly, as I ought to speak.

<sup>21</sup> But that ye also may know about me, how I am faring, Tychicus, the beloved brother and faithful servant in the Lord, will inform you of everything;

<sup>22</sup> whom I have sent to you for this very purpose, that ye may know about us, and that he may comfort your hearts.

<sup>23</sup> Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

<sup>24</sup> Grace be with all those who love our Lord Jesus Christ with an incorruptible love.

## THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS

<sup>1</sup> Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus who are at Philippi, together with the bishops and deacons:

<sup>2</sup> Grace be to you, and peace, from God our Father, and the Lord Jesus Christ.

<sup>3</sup> I thank my God in all my remembrance of you,

<sup>4</sup> always in every prayer of mine for you all making my prayer with joy

<sup>5</sup> on account of your fellowship in the cause of the gospel from the first day until now;

<sup>6</sup> being confident of this very thing, that he who began in you a good work, will perfect it until the day of Christ Jesus;

<sup>7</sup> even as it is right for me to think this of you all, because I have you in my heart both in my bonds, and in the defence and confirmation of the gospel, all of you being sharers of the grace bestowed on me.

<sup>8</sup> For God is my witness how much I long for you all in the tender affection of Christ Jesus.

<sup>9</sup> And this I pray, that your love may abound yet more and more in knowledge and in all discernment;

<sup>10</sup> so that ye may approve the things that are most excellent, in order that ye may be pure and without offence against the day of Christ,

<sup>11</sup> being filled with the fruit of righteousness which is through Jesus Christ, to the glory and praise of God.

<sup>12</sup> But I wish you to know, brethren, that things with me have resulted in the furtherance of the gospel;

<sup>13</sup> so that my bonds have become known in connection with Christ in the whole camp of the imperial guards, and to all the rest;

<sup>14</sup> and that the great part of the brethren, made confident in the Lord by my bonds, are much more bold to speak the word without fear.

<sup>15</sup> Some indeed preach Christ even from envy and strife, and some also from good will.

<sup>16</sup> (1:17) but they who are of a factious spirit preach Christ with no pure intent, thinking to stir up affliction to my bonds.

<sup>17</sup> (1:16) They who are of love, knowing that I am set for the defence of the gospel;

18 What then? Notwithstanding, in every way, whether in pretence or in truth, Christ is preached; and therein do I rejoice, yea, and shall rejoice.

19 For I know that this will turn out to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 according to my earnest expectation and hope, that in nothing I shall be put to shame, but that with all boldness, as always, so also now, Christ will be magnified in my body, whether by life, or by death.

21 For to me to live is Christ, and to die is gain.

22 But if to live in the flesh, if this is to me the fruit of my labor, then what I should choose, I cannot say;

23 but I am held in a strait by the two, having a desire to depart, and to be with Christ; for it is far better;

24 but to abide in the flesh is more needful for your sake.

25 And being persuaded of this, I know that I shall abide and continue with you all for your advancement and joy in your faith,

26 that your glorying in me, in the cause of Christ Jesus, may be more abundant by my coming to you again.

27 Only conduct yourselves in a manner worthy of the gospel of Christ, that whether I come and see you, or remain absent, I may hear of your affairs, that ye stand fast in one spirit, with one soul striving together for the faith of the gospel,

28 and in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation; and that from God;

29 for to you it was given in behalf of Christ, not only to believe in him, but in his behalf to suffer also;

30 as ye have the same conflict which ye saw in me, and now hear of in me.

## 2

1 If then there is any exhortation in Christ, if any encouragement from love, if any partaking of the Spirit, if any tenderness and compassion,

2 make my joy full, that ye be of the same mind, having the same love, with union of soul cherishing one mind;

3 doing nothing in the spirit of faction, or in the spirit of vain-glory, but in humility esteeming others as better than yourselves;

4 looking each of you not to his own interest, but each to the interest of others also.

5 Yea, let this mind be in you which was in Christ Jesus,

<sup>6</sup> who, being in the form of God, did not regard it as a thing to be grasped at to be on an equality with God,

<sup>7</sup> but made himself of no consideration, taking the form of a servant, and becoming like men;

<sup>8</sup> and in what appertained to him appearing as a man, he humbled himself, and was obedient unto death, even the death of the cross.

<sup>9</sup> Wherefore God also highly exalted him, and gave him a name which is above every name;

<sup>10</sup> that in the name of Jesus every knee should bow, of those who are in heaven, and those on earth, and those under the earth,

<sup>11</sup> and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father.

<sup>12</sup> So then, my beloved, as ye always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling;

<sup>13</sup> for it is God who worketh in you both to will and to work for his good pleasure.

<sup>14</sup> Do all things without murmurings and doubts;

<sup>15</sup> that ye may be blameless and pure, children of God, without rebuke, in the midst of a crooked and perverse generation; among whom ye shine as luminaries in the world,

<sup>16</sup> holding forth the word of life, that I may have whereof to boast against the day of Christ, that I did not run in vain, or labor in vain.

<sup>17</sup> But if I am even poured out on the sacrifice and ministration of your faith, I rejoice, and rejoice with you all.

<sup>18</sup> For the same reason, do ye also rejoice, and rejoice with me.

<sup>19</sup> But I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered when I know your state.

<sup>20</sup> For I have no one like-minded, who will have a true concern for your state;

<sup>21</sup> for all of them are seeking their own things, not those of Christ Jesus.

<sup>22</sup> But ye know the proof of him, that, as a son serves a father, he served with me for the gospel.

<sup>23</sup> Him therefore I hope to send forthwith, as soon as I see how it will go with me;

<sup>24</sup> but I trust in the Lord that I also myself shall come soon.

<sup>25</sup> Yet I thought it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow-soldier, but your messenger, and minister to my wants;

<sup>26</sup> for he was longing after you all, and was much troubled, because ye heard that he was sick.

<sup>27</sup> For indeed he was sick near to death; but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

<sup>28</sup> I send him therefore the more speedily, that when ye see him ye may again rejoice, and that I may be the less sorrowful.

<sup>29</sup> Receive him therefore in the Lord with all gladness, and hold such in honor;

<sup>30</sup> because he was near to death on account of the work, hazarding his life to supply what was wanting on your part in the ministration to me.

### 3

<sup>1</sup> Finally, my brethren, rejoice in the Lord; to write the same things to you, to me is not burdensome, and for you it is safe.

<sup>2</sup> Beware of the dogs, beware of the evil workmen, beware of the concision.

<sup>3</sup> For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh;

<sup>4</sup> though I myself have reason for confidence even in the flesh. If any other man thinketh that he hath reason for confidence in the flesh, I more;

<sup>5</sup> circumcised the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as to the Law, a Pharisee;

<sup>6</sup> as to zeal, persecuting the church; as to the righteousness which is in the Law, blameless.

<sup>7</sup> But whatever things were gain to me, those for the sake of Christ I have counted but loss.

<sup>8</sup> Nay more, I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as refuse, that I may gain Christ,

<sup>9</sup> and be found in him, not having my own righteousness, which is of the Law, but that which is through faith in Christ, the righteousness which is from God upon faith;

<sup>10</sup> that I may know him, and the power of his resurrection, and the fellowship of his sufferings, while becoming like him in his death,

<sup>11</sup> if by any means I may attain to the resurrection from the dead.



<sup>12</sup> Not that I have already obtained, or have been already perfected; but I press on, if I may also lay hold of that for which I was laid hold of by Christ.

<sup>13</sup> Brethren, I do not reckon myself to have laid hold of it; but one thing I do, forgetting the things that are behind, and stretching forth to the things that are before,

<sup>14</sup> I press toward the mark for the prize of the heavenly calling of God in Christ Jesus.

<sup>15</sup> Let us, therefore, as many as are perfect, be of this mind; and if ye have a different mind in anything, even this will God reveal to you.

<sup>16</sup> Nevertheless, whereto we have reached, in that let us walk.

<sup>17</sup> Brethren, be ye followers together of me, and mark those who walk as ye have us for an example.

<sup>18</sup> For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ;

<sup>19</sup> whose end is destruction, whose God is their belly, and whose glory is in their shame, whose mind is on earthly things.

<sup>20</sup> For the country of which we are citizens is heaven, whence also we wait for a Saviour, the Lord Jesus Christ,

<sup>21</sup> who will transform the body of our humiliation so that it shall be conformed to the body of his glory, according to the working of the power with which he is able to subdue all things to himself.

## 4

<sup>1</sup> Therefore, my brethren, beloved and longed for, my joy and crown, so stand fast in the Lord, beloved.

<sup>2</sup> I exhort Euodia, and I exhort Syntyche, that they be of the same mind in the Lord;

<sup>3</sup> yea, I entreat thee also, true yoke-fellow, give them aid; since they labored with me in the gospel, with Clement also, and the rest of my fellow-laborers, whose names are in the book of life.

<sup>4</sup> Rejoice in the Lord always; again I will say it, rejoice.

<sup>5</sup> Let your moderation be known to all men. The Lord is at hand.

<sup>6</sup> Be anxious about nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God;

<sup>7</sup> and the peace of God, which passeth all understanding, will keep your hearts and your minds in Christ Jesus.

<sup>8</sup> Finally, brethren, whatever things are true, whatever things are honorable, whatever things are right, whatever things are pure, whatever things are lovely, whatever things are of good report, if there be any virtue, and if there be any praise, think on these things.

<sup>9</sup> The things which ye learned, and received, and heard, and saw in me, these do; and the God of peace will be with you.

<sup>10</sup> But I rejoiced in the Lord greatly, that now at length ye have revived again in your care for my welfare; for which indeed ye cared before, but lacked opportunity.

<sup>11</sup> Not that I speak on account of want; for I have learned, in whatever state I am, therewith to be content.

<sup>12</sup> I know how to be abased, and I know also how to abound; in every thing and in all things I have been well taught, both to be full and to be hungry, both to abound and to be in want;

<sup>13</sup> I can do all things in him who strengtheneth me.

<sup>14</sup> Notwithstanding, ye did well in sharing with me in my distress.

<sup>15</sup> And ye yourselves also know, Philippians, that in the beginning of the gospel, when I went forth from Macedonia, no church communicated with me in an account of giving and receiving, but ye only;

<sup>16</sup> for even in Thessalonica ye sent once and again to my necessity.

<sup>17</sup> Not that I seek for such a gift, but I do seek for fruit that may abound to your account.

<sup>18</sup> But I have all, and abound; I am full, having received from Epaphroditus what was sent from you, a sweet odor, a sacrifice acceptable, well-pleasing to God.

<sup>19</sup> But my God will supply all your need according to his riches in glory, in Christ Jesus.

<sup>20</sup> Now to God, our Father, be glory for ever. Amen.

<sup>21</sup> Salute every saint in Christ Jesus. The brethren who are with me salute you.

<sup>22</sup> All the saints salute you, but especially they who are of Caesar's household.

<sup>23</sup> The grace of the Lord Jesus Christ be with your spirit.

## THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS

<sup>1</sup> Paul, an apostle of Christ Jesus by the will of God, and Timothy the brother,

<sup>2</sup> to the saints and faithful brethren in Christ at Colossae: Grace be to you, and peace, from God our Father.

<sup>3</sup> We give thanks to God, the Father of our Lord Jesus Christ, praying always for you,

<sup>4</sup> since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

<sup>5</sup> on account of the hope which is laid up for you in the heavens, of which ye heard before in the word of the truth of the gospel,

<sup>6</sup> which is come to you, as it is in all the world, and is bearing fruit and growing, as it doth also in you, from the day ye heard it, and knew the grace of God in truth;

<sup>7</sup> even as ye learned from Epaphras our beloved fellow-servant, who is a faithful minister of Christ on your behalf;

<sup>8</sup> who also brought to our knowledge your love in the Spirit.

<sup>9</sup> On this account we also, from the day we heard of it, cease not to pray for you, and to ask that ye may be filled with the knowledge of his will in all wisdom and spiritual understanding;

<sup>10</sup> that ye may walk worthily of the Lord so as to please him in all things, bearing fruit in every good work, and increasing in the knowledge of God;

<sup>11</sup> endued with all power according to the might of his glory unto all patience and long-suffering with joy;

<sup>12</sup> giving thanks to the Father, who enabled us to share in the inheritance of the saints in the light;

<sup>13</sup> who rescued us from the empire of darkness, and transferred us into the kingdom of his beloved Son;

<sup>14</sup> in whom we have our redemption, the forgiveness of our sins;—

<sup>15</sup> who is the image of the invisible God, the first-born of the whole creation;

<sup>16</sup> for in him were created all things, those in the heavens, and those on the earth, the visible and the invisible, whether thrones, or dominions, or principalities, or powers, all things have been created through him and for him;

<sup>17</sup> and he is before all things, and in him all things subsist.

<sup>18</sup> And he is the head of the body, the church; since he is the beginning, the first-born from the dead, that he may be in all things pre-eminent;

<sup>19</sup> for God was pleased that in him all the fullness should dwell, and by him to reconcile all things to himself,

<sup>20</sup> having made peace through the blood of his cross, by him, I say, whether the things on earth, or those in the heavens.

<sup>21</sup> And you, that were once alienated, and enemies in your mind in wicked works, yet now hath he reconciled

<sup>22</sup> in the body of his flesh through his death, to present you holy and blameless and irreproachable in his sight;

<sup>23</sup> if ye indeed continue in the faith grounded and settled, and not moved away from the hope of the gospel, which ye heard, which hath been preached in the whole creation under heaven; of which I Paul became a minister.

<sup>24</sup> Now I rejoice in my sufferings for you, and fill up instead that which is wanting of the afflictions of Christ in my flesh on behalf of his body, which is the church;

<sup>25</sup> of which I became a minister, according to the stewardship which God entrusted to me, for you, to fulfill the word of God,

<sup>26</sup> the mystery which hath been hidden for ages and generations, but hath been now revealed to his saints;

<sup>27</sup> to whom it was the will of God to make known what is the riches of the glory of this mystery among the gentiles, which is Christ in you, the hope of glory;

<sup>28</sup> whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ;

<sup>29</sup> to which end I also am laboring, striving earnestly through his working, which worketh within me mightily.

## 2

<sup>1</sup> For I would have you know what a great struggle I have for you, and for those in Laodicea, and for as many as have not seen my face in the flesh;

<sup>2</sup> that their hearts may be encouraged, they being knit together in love, and that they may attain to all the riches of a full assurance of the understanding, to the full knowledge of the mystery of God;

<sup>3</sup> in which are stored up all the treasures of wisdom and knowledge.

<sup>4</sup> And this I say, that no one may impose on you by specious discourses.

<sup>5</sup> For though I am absent in the flesh, yet in the spirit I am with you, rejoicing and beholding your order, and the steadfastness of your faith in Christ.

<sup>6</sup> As therefore ye have received Christ Jesus the Lord, walk in him,

<sup>7</sup> rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

<sup>8</sup> Beware lest there be some one who shall make a prey of you through philosophy and vain deceit, according to the tradition of men, according to the rudiments of the world, and not according to Christ.

<sup>9</sup> For in him dwelleth all the fullness of the Godhead bodily,

<sup>10</sup> and ye are made full in him, who is the head of all principality and power;

<sup>11</sup> in whom also ye have been circumcised with a circumcision not performed by hand, in putting off the body of the flesh in the circumcision of Christ,

<sup>12</sup> having been buried with him in your baptism; in which also ye were raised to life with him through faith in the working of God, who raised him from the dead;

<sup>13</sup> and to you also who were dead in your trespasses and the uncircumcision of your flesh, hath he given life together with him, having forgiven us all our trespasses;

<sup>14</sup> blotting out the handwriting in ordinances that was against us, which was opposed to us, he hath taken it out of the way, nailing it to the cross;

<sup>15</sup> and having disarmed principalities and powers, he made a public show of them, and led them captive in triumph in him.

<sup>16</sup> Let no one then call you to account about food or drink, or a feast-day, or a new moon, or sabbaths;

<sup>17</sup> which are a shadow of the things to come, but the body is Christ's.

<sup>18</sup> Let no one defraud you of the prize, desiring to do it in humiliation and worshipping of the angels, intruding into those things which he hath not seen, puffed up without reason by the mind of his own flesh,

<sup>19</sup> and not holding fast the Head, from which the whole body, supported and compacted by means of the joints and ligaments, groweth with an increase wrought by God.

<sup>20</sup> If ye died with Christ to the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances, such as,

<sup>21</sup> Handle not, Taste not, Touch not,

22 (which all are to perish with the using,) after the commandments and teachings of men;

23 which things have indeed a show of wisdom in will-worship and humiliation and severity to the body, not in any honor for the satisfying of the flesh.

### 3

1 If then ye were raised together with Christ, seek the things that are above, where Christ is sitting on the right hand of God.

2 Set your mind on the things above, not on things on the earth.

3 For ye died, and your life is hidden with Christ in God;

4 when Christ, our life, shall be manifested, then will ye also be manifested with him in glory.

5 Make dead therefore your members which are upon the earth, fornication, uncleanness, lust, evil desire, and covetousness, which is idolatry;

6 on account of which things cometh the wrath of God.

7 In which things ye also once walked, when ye lived in them;

8 but now put ye away all these, anger, wrath, malice, evil-speaking, filthy language out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds,

10 and have put on the new man, who is renewed unto knowledge after the image of him that created him;

11 where there is no Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bondman, freeman; but Christ is all, and in all.

12 Clothe yourselves, therefore, as the chosen of God, holy and beloved, with compassionate affections, kindness, lowliness of mind, meekness, long-suffering;

13 bearing with each other, and forgiving each other, if any one have a complaint against another; even as Christ freely forgave you, do ye also freely forgive;

14 and over all these things put on the robe of love, which is the bond of perfectness;

15 and let the peace of Christ, to which ye were called in one body, rule in your hearts; and be ye thankful.

16 Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms, hymns, spiritual songs, in grace singing in your hearts to God;

17 and whatever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God, the Father, through him.

<sup>18</sup> Wives, submit yourselves to your husbands, as it is fit in the Lord.

<sup>19</sup> Husbands, love your wives, and be not bitter against them.

<sup>20</sup> Children, obey your parents in all things; for this is well-pleasing in the Lord.

<sup>21</sup> Fathers, provoke not your children, lest they be discouraged.

<sup>22</sup> Bond-servants, obey in all things your masters according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord.

<sup>23</sup> Whatever ye do, do it from the heart, as to the Lord, and not to men,

<sup>24</sup> knowing that from the Lord ye will receive the recompense of the inheritance; serve Christ as your Lord.

<sup>25</sup> For he that doeth wrong, shall receive back the wrong which he hath done; and there is no respect of persons.

## 4

<sup>1</sup> Masters, deal out to your bond-servants justice and equity, knowing that ye also have a master in heaven.

<sup>2</sup> Persevere in prayer, being watchful therein with thanksgiving;

<sup>3</sup> praying at the same time for us also, that God may open to us a door for the word, to speak the mystery of Christ, for the sake of which I am also in bonds;

<sup>4</sup> that I may make it manifest, as I ought to speak.

<sup>5</sup> Walk in wisdom toward them that are without, buying up opportunities.

<sup>6</sup> Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every one.

<sup>7</sup> Of all my affairs Tychicus will inform you, the beloved brother and faithful minister and fellow-servant in the Lord;

<sup>8</sup> whom I have sent to you for this very purpose, that he may know your condition, and comfort your hearts;

<sup>9</sup> together with Onesimus, the faithful and beloved brother, who is one of you. They will inform you of every thing here.

<sup>10</sup> Aristarchus, my fellow-prisoner, saluteth you, and Mark, the cousin of Barnabas, concerning whom ye received directions (if he come to you, receive him),

<sup>11</sup> and Jesus, who is called Justus; who are of the circumcision; these only are my fellow-workers for the kingdom of God, who have been an encouragement unto me.

<sup>12</sup> Epaphras, who is one of you, a servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God.

<sup>13</sup> For I bear him witness, that he hath much labor for you, and those that are in Laodicea, and those in Hierapolis.

<sup>14</sup> Luke, the beloved physician, and Demas, salute you.

<sup>15</sup> Salute the brethren which are in Laodicea, and Nymphas, and the church in his house.

<sup>16</sup> And when the letter hath been read among you, cause that it be read also in the church of the Laodiceans, and that ye likewise read the letter from Laodicea.

<sup>17</sup> And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it.

<sup>18</sup> The salutation by the hand of me, Paul. Remember my bonds. Grace be with you.



## THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

<sup>1</sup> Paul, and Silvanus, and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace be to you, and peace.

<sup>2</sup> We give thanks to God always for you all, making mention of you in our prayers,

<sup>3</sup> remembering without ceasing your work of faith, and labor of love, and perseverance in the hope in our Lord Jesus Christ, before God our Father;

<sup>4</sup> since we know, brethren beloved of God, that he hath chosen you;

<sup>5</sup> because the gospel preached by us came not to you in word only, but also in power, and in the Holy Spirit, and in much assurance; as ye well know what sort of persons we became among you for your sake.

<sup>6</sup> And ye became imitators of us and of the Lord, having received the word in much affliction with joy from the Holy Spirit;

<sup>7</sup> so that ye became an example to all that believe in Macedonia and in Achaia.

<sup>8</sup> For from you the word of the Lord hath sounded forth not only in Macedonia and Achaia, but in every place your faith toward God hath become known; so that we need not say anything [[about you]].

<sup>9</sup> For they themselves are reporting concerning us what kind of reception we had among you, and how ye turned to God from idols, to serve the living and true God,

<sup>10</sup> and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the coming wrath.

## 2

<sup>1</sup> For ye yourselves know, brethren, that our coming among you hath not been in vain;

<sup>2</sup> but after we had suffered before and had been shamefully treated, as ye know, at Philippi, we were bold in our God to speak to you the gospel of God in much conflict.

<sup>3</sup> For our teaching is not from error, nor from impurity, nor in guile;

<sup>4</sup> but as we have been regarded by God as worthy to be intrusted with the gospel, so we speak, not as pleasing men, but God, who trieth our hearts.

<sup>5</sup> For neither at any time did we use flattering words, as ye know, nor a cloak of covetousness, God is witness;

<sup>6</sup> nor from men sought we glory, either from you, or from others; though we might have used authority as apostles of Christ.

<sup>7</sup> But we were gentle in the midst of you, even as a nurse cherisheth her own children;

<sup>8</sup> so having a strong affection for you, we were willing to impart to you, not only the gospel of God, but also our own souls, because ye became dear to us.

<sup>9</sup> For ye remember, brethren, our labor and toil, how laboring night and day, that we might not be burdensome to any of you, we preached to you the gospel of God.

<sup>10</sup> Ye are witnesses, and so is God, how holily, and righteously, and unblamably we conducted ourselves toward you that believe;

<sup>11</sup> as ye know how we exhorted, and encouraged, and charged every one of you, as a father doth his children,

<sup>12</sup> that ye should walk in a manner worthy of God, who is calling you to his own kingdom and glory.

<sup>13</sup> And for this cause we also thank God without ceasing, that, when ye received the word of God which ye heard from us, ye received it not as the word of men, but, as it is in truth, the word of God, which also is powerfully working in you that believe.

<sup>14</sup> For ye, brethren, became imitators of the churches of God which are in Judaea in Christ Jesus; for ye also suffered the same things from your own countrymen, as they have from the Jews;

<sup>15</sup> who both killed the Lord Jesus, and the prophets, and drove us out, and please not God, and set themselves against all men,

<sup>16</sup> hindering us from speaking to the gentiles that they may be saved,—to fill up their sins always! But the wrath is come upon them to the end.

<sup>17</sup> But we, brethren, having been bereaved of you for a short time, separated in body, not in heart, used the greater endeavors with much earnestness to see your face.

<sup>18</sup> Wherefore we purposed to come to you, that is, I Paul, once and again; but Satan hindered us.

<sup>19</sup> For what is our hope, or joy, or crown of glorying? Is it not even ye, in the presence of our Lord Jesus at his coming?

<sup>20</sup> For ye are our glory and joy.

### 3

<sup>1</sup> Wherefore, when we could no longer forbear, we chose

to be left at Athens alone,

<sup>2</sup> and sent Timothy, our brother and a fellow-laborer with God in the gospel of Christ, to establish you, and to encourage you in your faith,

<sup>3</sup> so that no one should be shaken by these afflictions; for yourselves know that to this we are appointed;

<sup>4</sup> for even when we were with you, we told you before that we are to suffer affliction, just as it came to pass, and ye know.

<sup>5</sup> For this cause, when I too could no longer forbear, I sent in order to know your faith, lest by some means the tempter might have tempted you, and our labor should prove in vain.

<sup>6</sup> But when Timothy just now came to us from you, and brought us good tidings of your faith and love, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you;

<sup>7</sup> for this cause, brethren, we were comforted over you in all our distress and affliction by your faith;

<sup>8</sup> for now we live, if ye stand fast in the Lord.

<sup>9</sup> For what thanks can we render to God for you, for all the joy wherewith we rejoice for your sakes before our God;

<sup>10</sup> night and day praying exceedingly that we may see your face, and may supply that which is lacking in your faith?

<sup>11</sup> Now God himself, our Father, and our Lord Jesus direct our way to you;

<sup>12</sup> and the Lord make you to increase and abound in love toward one another and toward all, even as we do in love toward you;

<sup>13</sup> in order that he may establish your hearts unblamable in holiness before God, our Father, at the coming of our Lord Jesus with all his holy ones.

## 4

<sup>1</sup> Furthermore then, brethren, we beseech you, and exhort you in the Lord Jesus, that, as ye received from us how ye ought to walk and to please God, even as ye are walking, ye would abound still more;

<sup>2</sup> for ye know what commands we gave you through the Lord Jesus.

<sup>3</sup> For this is the will of God, your sanctification, that ye should abstain from fornication;

<sup>4</sup> that every one of you should know how to procure for himself his own vessel in purity and honor,

<sup>5</sup> not in the passion of lust, even as the gentiles who know not God;

<sup>6</sup> that no one should go beyond and overreach his brother in the matter; because the Lord is the avenger in respect to all these things, as we also told you before and solemnly testified.

<sup>7</sup> For God did not call us to live in uncleanness, but in purity.

<sup>8</sup> He therefore that rejecteth, rejecteth not man, but God, who also gave to you his Holy Spirit.

<sup>9</sup> But concerning brotherly love there is no need of writing to you; for ye yourselves are taught of God to love one another;

<sup>10</sup> for indeed ye do it toward all the brethren who are in all Macedonia. But we exhort you, brethren, to abound in love still more;

<sup>11</sup> and to study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

<sup>12</sup> that ye may walk becomingly toward those without, and may have need of nothing.

<sup>13</sup> But we would not have you ignorant, brethren, concerning those who are sleeping, that ye may not sorrow, as others do, who have no hope.

<sup>14</sup> For if we believe that Jesus died and rose again, then also will God, through Jesus, bring again with him those who have fallen asleep.

<sup>15</sup> For this we say to you in the word of the Lord, that we who are living, we who are left till the coming of the Lord, shall not anticipate those who have fallen asleep.

<sup>16</sup> For the Lord himself will descend from heaven with a loud summons, with the voice of an archangel, and with the trump of God, and the dead in Christ will rise first;

<sup>17</sup> then we who are living, we who are left, shall be caught up together with them in clouds, to meet the Lord in the air; and so shall we be ever with the Lord.

<sup>18</sup> So then comfort one another with these words.

## 5

<sup>1</sup> But concerning the times and the seasons, brethren, there is no need of writing to you;

<sup>2</sup> for ye yourselves know full well, that the day of the Lord so cometh as a thief in the night.

<sup>3</sup> When they are saying, Peace and safety; then doth sudden destruction come upon them, as travail upon a woman with child; and they shall not escape.

<sup>4</sup> But ye, brethren, are not in darkness, that the day should overtake you as a thief;

<sup>5</sup> for ye all are sons of light, and sons of the day; we are not of the night, nor of darkness.

<sup>6</sup> Let us not sleep, then, as others, but let us watch and be sober.

<sup>7</sup> For they that sleep, sleep in the night; and they that are drunken, are drunken in the night;

<sup>8</sup> but let us, as we are of the day, be sober, putting on the breast-plate of faith and love, and as a helmet, the hope of salvation;

<sup>9</sup> for God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,

<sup>10</sup> who died for us, that, whether we wake or sleep, we should together live with him.

<sup>11</sup> Wherefore, encourage one another, and edify one another, as indeed ye are doing.

<sup>12</sup> And we beseech you, brethren, to know those who labor among you, and preside over you in the Lord, and admonish you,

<sup>13</sup> and to esteem them very highly in love for their work's sake. Be at peace among yourselves.

<sup>14</sup> Moreover we exhort you, brethren, admonish the unruly, comfort the feeble-minded, support the weak, be forbearing to all.

<sup>15</sup> See that none render evil for evil to any one; but ever follow that which is good, both toward one another and toward all.

<sup>16</sup> Be always joyful.

<sup>17</sup> Pray without ceasing;

<sup>18</sup> in everything give thanks; for this is the will of God in Christ Jesus in regard to you.

<sup>19</sup> Quench not the Spirit;

<sup>20</sup> despise not prophesyings,

<sup>21</sup> but prove all things; hold fast that which is good;

<sup>22</sup> abstain from every form of evil.

<sup>23</sup> And may the God of peace himself sanctify you wholly; and may your spirit, and soul, and body, be preserved whole, without blame at the coming of our Lord Jesus Christ.

<sup>24</sup> Faithful is he who calleth you, who also will do it.

<sup>25</sup> Brethren, pray for us.

<sup>26</sup> Salute all the brethren with a holy kiss.

<sup>27</sup> I adjure you by the Lord, that this letter be read to all the holy brethren.

<sup>28</sup> The grace of our Lord Jesus Christ be with you.

## THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

<sup>1</sup> Paul, and Silvanus, and Timothy, to the church of the Thessalonians in God our Father and the Lord Jesus Christ:

<sup>2</sup> Grace be to you, and peace, from God the Father and the Lord Jesus Christ.

<sup>3</sup> We ought to thank God always for you, brethren, as is fit, because your faith increaseth exceedingly, and the love of every one of you all toward each other aboundeth;

<sup>4</sup> so that we ourselves glory in you among the churches of God, for your constancy and faith in all your persecutions and the afflictions which ye endure;

<sup>5</sup> an indication of the righteous judgment of God, by which ye will be counted worthy of the kingdom of God, for which ye are also suffering;

<sup>6</sup> since it will be just with God to repay distress to them that distress you,

<sup>7</sup> and to you the distressed rest with us, when the Lord Jesus shall be manifested from heaven, with the angels of his might,

<sup>8</sup> in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus;

<sup>9</sup> who will be punished with everlasting destruction proceeding from the presence of the Lord and from the glory of his power,

<sup>10</sup> when he shall come in that day to be glorified in his saints, and to be admired in all who believed; for our testimony to you was believed.

<sup>11</sup> For which end we also pray always for you, that our God may count you worthy of your calling, and perfect [[in you]] all pleasure in goodness, and the work of faith, with power;

<sup>12</sup> that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and of the Lord Jesus Christ.

## 2

<sup>1</sup> Now we beseech you, brethren, concerning the coming of our Lord Jesus Christ, and our being assembled together unto him,

<sup>2</sup> that ye be not easily shaken in mind, nor troubled, either by spirit, or by word, or by letter as from us, as if the day of the Lord were close at hand.

<sup>3</sup> Let no one deceive you in any manner; for [[that day will not come]] unless the apostasy shall have come first and the man of sin have been revealed, the son of perdition;

<sup>4</sup> he that opposeth and exalteth himself above every one that is called God, or worthy of worship, so that he sitteth in the temple of God, showing himself to be God.

<sup>5</sup> Do ye not remember, that, when I was yet with you, I told you these things?

<sup>6</sup> And now ye know what restraineth, in order that he may be revealed in his own time.

<sup>7</sup> For the mystery of lawlessness is already working; only there is one who now restraineth, until he be taken out of the way;

<sup>8</sup> and then will the lawless one be revealed, whom the Lord Jesus will consume with the breath of his mouth, and destroy with the manifestation of his coming;

<sup>9</sup> [[he,]] whose coming is after the working of Satan with all power, and signs, and wonders of falsehood,

<sup>10</sup> and in all deceit of unrighteousness for those who are perishing; because they received not the love of the truth, that they might be saved.

<sup>11</sup> And for this cause God sendeth them a working of delusion, that they may believe the falsehood;

<sup>12</sup> that they may all be judged, who believed not the truth, but had pleasure in unrighteousness.

<sup>13</sup> But we are bound to give thanks always to God for you, brethren beloved of the Lord, that God chose you from the beginning to salvation in sanctification of the Spirit, and belief of the truth;

<sup>14</sup> whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

<sup>15</sup> So then, brethren, stand firm, and hold fast the traditions which ye were taught by us, whether by word, or by our letter.

<sup>16</sup> Now our Lord Jesus Christ himself, and God, our Father, who loved us, and gave us everlasting consolation and good hope through grace,

<sup>17</sup> encourage your hearts, and establish you in every good work and word.

### 3

<sup>1</sup> Finally, brethren, pray for us, that the word of the Lord may run and be glorified, as with you,

<sup>2</sup> and that we may be delivered from unreasonable and wicked men; for it is not all that have faith.

<sup>3</sup> But faithful is the Lord, who will establish you, and guard you from evil.

<sup>4</sup> And we have confidence in the Lord concerning you, that ye both do and will do the things which we command you.

<sup>5</sup> And the Lord direct your hearts to the love of God, and to perseverance in the cause of Christ.

<sup>6</sup> Now we charge you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us.

<sup>7</sup> For ye yourselves know how ye ought to imitate us; for we behaved not ourselves disorderly among you,

<sup>8</sup> neither did we eat any man's bread for nought, but were working with labor and travail night and day, that we might not be burdensome to any of you.

<sup>9</sup> Not because we have not authority, but to make ourselves an example to you, that ye should imitate us.

<sup>10</sup> For also when we were with you, this we commanded you: If any one will not work, neither let him eat.

<sup>11</sup> For we hear of some who walk among you disorderly, working not at all, but are busybodies.

<sup>12</sup> Now such we charge and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread.

<sup>13</sup> But ye, brethren, be not weary in well-doing.

<sup>14</sup> And if any one obey not our word by this epistle, mark that man; and keep no company with him, that he may be shamed;

<sup>15</sup> yet count him not as an enemy, but admonish him as a brother.

<sup>16</sup> Now the Lord of peace himself give you peace always in every way; the Lord be with you all.

<sup>17</sup> The salutation by the hand of me, Paul; which is the token in every letter; so I write.

<sup>18</sup> The grace of our Lord Jesus Christ be with you all.



## THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

<sup>1</sup> Paul, an apostle of Christ Jesus, through the command of God, our Saviour, and Christ Jesus, our hope,

<sup>2</sup> to Timothy, my true child in the faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

<sup>3</sup> As I besought thee, when I set out for Macedonia, to remain still in Ephesus, that thou mightst charge certain persons not to teach other doctrine,

<sup>4</sup> nor to give heed to fables and endless genealogies, which occasion disputes rather than promote God's dispensation which is in faith, [[so I do now.]]

<sup>5</sup> Now the end of the commandment is love, out of a pure heart and a good conscience and faith unfeigned;

<sup>6</sup> from which some swerving turned aside to vain babbling,

<sup>7</sup> desiring to be teachers of the Law, understanding neither what they say, nor whereof they affirm.

<sup>8</sup> But we know that the Law is good, if a man use it lawfully,

<sup>9</sup> knowing this, that the Law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinful, for the unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers,

<sup>10</sup> for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to the sound teaching,

<sup>11</sup> according to the glorious gospel of the blessed God which was committed to my trust.

<sup>12</sup> And I thank him who gave me strength, Christ Jesus our Lord, that he accounted me faithful, putting me into the ministry, t

<sup>13</sup> though formerly I was a blasphemer, and a persecutor, and a doer of outrage; but I obtained mercy, because I did it ignorantly, in unbelief;

<sup>14</sup> and the grace of our Lord was exceedingly abundant with faith and love which is in Christ Jesus.

<sup>15</sup> True is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.

<sup>16</sup> But for this cause I obtained mercy, that in me especially Christ Jesus might show forth all his long-suffering, as an example to those who should hereafter believe in him to life everlasting.

<sup>17</sup> Now to the King eternal, the imperishable, invisible, only God, be honor and glory for ever and ever. Amen.

<sup>18</sup> This charge I commit to thee, my child Timothy, in accordance with the directions of the prophets before given to thee, that thou mayst in them war the good warfare,

<sup>19</sup> having faith, and a good conscience, which some thrusting away made shipwreck concerning the faith;

<sup>20</sup> of whom is Hymenaeus and Alexander, whom I delivered to Satan, that they might be taught not to blaspheme.

## 2

<sup>1</sup> I exhort then, first of all, that supplications, prayers, intercessions, and giving of thanks be made for all men;

<sup>2</sup> for kings, and all that are in authority; that we may lead a quiet and tranquil life in all godliness and propriety.

<sup>3</sup> For this is good and acceptable in the sight of God our Saviour,

<sup>4</sup> whose will is that all men should be saved, and come to the knowledge of the truth.

<sup>5</sup> For there is one God, and one mediator between God and men, the man Christ Jesus,

<sup>6</sup> who gave himself a ransom for all; to which the testimony was to be borne in its own due times,

<sup>7</sup> whereunto I was appointed a herald and an apostle, (I speak the truth, I lie not,) a teacher of the gentiles in faith and truth.

<sup>8</sup> I desire, then, that the men pray in every place, lifting up holy hands, without wrath and doubting.

<sup>9</sup> In like manner also, that women, in seemly attire, adorn themselves with modesty and sobriety, not with braided hair, and gold, or pearls, or costly apparel;

<sup>10</sup> but, as becometh women professing godliness, with good works.

<sup>11</sup> Let the woman learn in silence with all subjection.

<sup>12</sup> But I suffer not the woman to teach, nor to have authority over the man, but to be in silence.

<sup>13</sup> For Adam was first formed, then Eve.

<sup>14</sup> And Adam was not deceived; but the woman being deceived fell into transgression.

<sup>15</sup> But she will be saved through child-bearing, if they continue in faith, and love, and holiness, with sobriety.

### 3

<sup>1</sup> True is the saying: If a man desire the office of a bishop, he desireth a good work.

<sup>2</sup> A bishop then must be blameless, the husband of one wife, sober, discreet, orderly, hospitable, apt in teaching;

<sup>3</sup> not given to wine, not a striker, but forbearing, not quarrelsome, not a lover of money;

<sup>4</sup> presiding well over his own house, having his children in subjection with all propriety;—

<sup>5</sup> for if a man knoweth not how to preside over his own house, how shall he take care of the church of God—

<sup>6</sup> not a new convert, lest being puffed up with pride he fall into the condemnation of the Devil;

<sup>7</sup> moreover he must also have a good report from them that are without, lest he fall into reproach and the snare of the Devil.

<sup>8</sup> Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of base gain,

<sup>9</sup> holding the mystery of the faith in a pure conscience.

<sup>10</sup> And let these also first be proved; then let them serve as deacons, if they are without reproach.

<sup>11</sup> The women in like manner must be grave, not slanderers, sober, faithful in all things.

<sup>12</sup> Let the deacons be the husbands of one wife, ruling their children and their own houses well.

<sup>13</sup> For they that have served well as deacons, gain for themselves a good standing, and great boldness in the faith which is in Christ Jesus.

<sup>14</sup> These things write I to thee, hoping to come to thee shortly;

<sup>15</sup> but if I should tarry long, that thou mayst know how thou oughtest to conduct thyself in the house of God, which is the church of the living God, the pillar and foundation of the truth.

<sup>16</sup> And confessedly great is the mystery of godliness, in him who was manifested in the flesh, justified in the Spirit, seen by angels, preached among the gentiles, believed on in the world, received up in glory.

### 4

<sup>1</sup> Now the Spirit saith expressly, that in the latter times some will depart from the faith, giving heed to seducing spirits and teachings of demons,

<sup>2</sup> through the hypocrisy of speakers of lies, who bear a brand on their own conscience,

<sup>3</sup> forbidding to marry, and commanding to abstain from food which God created to be received with thanksgiving, for those who believe and know the truth.

<sup>4</sup> For every creature of God is good, and nothing to be refused, if it be received with thanksgiving;

<sup>5</sup> for it is sanctified by the word of God and prayer.

<sup>6</sup> If thou lay these things before the brethren, thou wilt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good teaching, with which thou art well acquainted.

<sup>7</sup> But avoid the profane and old wives' fables; and exercise thyself unto godliness.

<sup>8</sup> For bodily exercise is profitable for little; but godliness is profitable for all things, having promise of the life that now is, and of that which is to come.

<sup>9</sup> True is the saying, and worthy of all acceptance.

<sup>10</sup> For to this end we both labor and suffer reproach, because we have placed our hope in the living God, who is the Saviour of all men, especially of believers.

<sup>11</sup> These things command and teach.

<sup>12</sup> Let no one despise thy youth, but become an example to the believers, in word, in behavior, in love, in faith, in purity.

<sup>13</sup> Till I come, give attention to reading, to exhortation, to teaching.

<sup>14</sup> Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

<sup>15</sup> Meditate on these things, give thyself wholly to them; that thy progress may be manifest to all.

<sup>16</sup> Give heed to thyself, and to thy teaching; continue in them; for in doing this thou wilt save both thyself and them that hear thee.

## 5

<sup>1</sup> Do not sharply rebuke an aged man, but exhort him as a father; the younger men, as brethren;

<sup>2</sup> the elder women, as mothers; the younger, as sisters, with all purity.

<sup>3</sup> Honor as widows those that are widows indeed.

<sup>4</sup> But if any widow have children or grandchildren, let them learn first to show piety to their own family, and to requite their parents; for this is acceptable before God.

<sup>5</sup> Now she that is a widow indeed, and left alone, hath set her hope on God, and continueth in supplications and prayers night and day;

<sup>6</sup> but she that giveth herself up to pleasure is dead while she liveth.

<sup>7</sup> These things also enjoin, that they may be blameless.

<sup>8</sup> But if any one provideth not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an unbeliever.

<sup>9</sup> Let a widow be put on the list when not less than sixty years old, having been the wife of one husband,

<sup>10</sup> well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

<sup>11</sup> But younger widows refuse; for when they become wanton against Christ, they desire to marry;

<sup>12</sup> falling into condemnation, because they have cast off their first faith;

<sup>13</sup> and withal they learn to be idle, going about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not.

<sup>14</sup> I desire therefore that the younger widows marry, bear children, guide the house, give no occasion to the adversary to speak reproachfully.

<sup>15</sup> For some have already turned aside after Satan.

<sup>16</sup> If any man or woman that is a believer have widows, let them relieve them, and let not the church be burdened, that it may relieve those that are widows indeed.

<sup>17</sup> Let the elders that rule well be counted worthy of double honor; especially they who labor in the word and in teaching.

<sup>18</sup> For the Scripture saith, "Thou shalt not muzzle the ox while he is treading out the grain"; and, "The laborer is worthy of his wages."

<sup>19</sup> Against an elder receive not an accusation without two or three witnesses.

<sup>20</sup> Those that sin rebuke before all, that the rest also may fear.

<sup>21</sup> I charge thee before God and Christ Jesus and the elect angels, that thou observe these things without prejudging, doing nothing with partiality.

<sup>22</sup> Lay hands hastily on no one, neither share in other men's sins. Keep thyself pure.

<sup>23</sup> No longer drink water only, but use a little wine for thy stomach's sake, and thy frequent infirmities.

<sup>24</sup> Some men's sins are openly manifest, going before them to judgment; and some men they follow after.

<sup>25</sup> In like manner also the good works of some are openly manifest; and those that are otherwise cannot be hid.

## 6

<sup>1</sup> Let all who are under the yoke as bond-servants count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed.

<sup>2</sup> And they that have believing masters, let them not despise them because they are brethren; but rather do them service, because they who receive the benefit are faithful and beloved. These things teach and exhort.

<sup>3</sup> If any one teacheth other doctrine, and assenteth not to sound words, the words of our Lord Jesus Christ, and to the doctrine which is according to godliness,

<sup>4</sup> he is puffed up with pride, knowing nothing, but doting about questions and strifes of words, from which cometh envy, strife, railings, evil surmisings,

<sup>5</sup> incessant disputings of men corrupted in their minds, and destitute of the truth, supposing that godliness is gain.

<sup>6</sup> But godliness with contentment is great gain.

<sup>7</sup> For we brought nothing into the world; and it is certain we can carry nothing out.

<sup>8</sup> If we have, then, food and raiment, we will be therewith content.

<sup>9</sup> But they who desire to be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

<sup>10</sup> For the love of money is a root of all evils; which some coveting have strayed away from the faith, and have pierced themselves through with many pangs.

<sup>11</sup> But do thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

<sup>12</sup> Fight the good fight of faith, lay hold on everlasting life, to which thou wast called, and didst profess the good profession before many witnesses.

<sup>13</sup> I charge thee before God, who giveth life to all things, and before Christ Jesus, who under Pontius Pilate testified the good profession,

<sup>14</sup> that thou keep the commandment without spot, without reproach, until the appearing of our Lord Jesus Christ,

<sup>15</sup> which in his own times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords,

<sup>16</sup> who only hath immortality, dwelling in light unapproachable, whom no man hath seen, or can see; to whom be honor and power everlasting. Amen.

<sup>17</sup> Charge those who are rich in this world that they be not high-minded, nor place their hope in uncertain riches, but in God, who giveth us richly all things to enjoy; that they do good,

<sup>18</sup> that they be rich in good works, liberal in imparting, willing to communicate,

<sup>19</sup> laying up in store for themselves a good foundation against the time to come, that they may lay hold on the true life.

<sup>20</sup> O Timothy, keep that which is committed to thy trust, avoiding the profane babblings, and oppositions of the falsely-called knowledge;

<sup>21</sup> which some professing, have erred concerning the faith. Grace be with thee.

## THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

<sup>1</sup> Paul, an apostle of Christ Jesus by the will of God, according to the promise of life which is in Christ Jesus,

<sup>2</sup> to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

<sup>3</sup> I thank God, whom I serve from my forefathers with pure conscience, as without ceasing I have remembrance of thee in my prayers night and day,

<sup>4</sup> longing to see thee, being mindful of thy tears, that I may be filled with joy;

<sup>5</sup> when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that it dwelleth in thee also.

<sup>6</sup> For which cause I remind thee to stir up the gift of God, which is in thee by the laying on of my hands;

<sup>7</sup> for God gave us not the spirit of cowardice, but of power, and of love, and of admonition.

<sup>8</sup> Be not then ashamed of the testimony of our Lord, nor of me his prisoner; but endure hardship with me for the gospel through the power of God,

<sup>9</sup> who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and the grace which was given us in Christ Jesus before the world began,

<sup>10</sup> but is now made manifest by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through the gospel,

<sup>11</sup> for which I was appointed a herald, and an apostle, and a teacher of the gentiles.

<sup>12</sup> For which cause I suffer also these things. But I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which he hath committed to me unto that day.

<sup>13</sup> Hold the pattern of sound words, which thou heardest from me, in faith and love which is in Christ Jesus;

<sup>14</sup> the good trust committed to thee keep through the Holy Spirit which dwelleth in us.

<sup>15</sup> Thou knowest this, that all those in Asia turned away from me, of whom are Phygelus and Hermogenes.



16 The Lord give mercy to the house of Onesiphorus, because he often refreshed me, and was not ashamed of my chain; but on the contrary,

17 when he arrived at Rome, he sought me out very diligently, and found me.

18 The Lord grant to him that he may find mercy from the Lord in that day: and what services he rendered me at Ephesus, thou knowest very well.

## 2

1 Thou therefore, my child, be strong in the grace that is in Christ Jesus;

2 and the things which thou didst hear from me before many witnesses, the same commit thou to faithful men, such as will be able to teach others also.

3 Endure hardship with me as a good soldier of Christ Jesus.

4 No one serving as a soldier entangleth himself with the affairs of life, that he may please him who chose him to be a soldier.

5 And if a man contendeth in the games, he is not crowned, unless he contendeth lawfully.

6 The husbandman that laboreth must be the first partaker of the fruits.

7 Understand what I say; for the Lord will give thee apprehension in all things.

8 Bear in mind Jesus Christ of the seed of David, as raised from the dead, according to my gospel;

9 in which I suffer hardship even unto bonds as an evildoer; but the word of God is not bound.

10 For this cause I endure all things for the sake of the elect, that they may also obtain the salvation which is in Christ Jesus, with everlasting glory.

11 True is the saying: for if we died with him, we shall also live with him;

12 if we endure, we shall also reign with him; if we deny him, he also will deny us;

13 if we are faithless, he remaineth faithful; for he cannot deny himself.

14 Of these things put them in remembrance, charging them before the Lord not to carry on a strife of words, to no useful purpose, but rather to the subverting of the hearers.

15 Study to present thyself approved unto God, a workman not ashamed, rightly dividing the word of truth.

16 But shun the profane babblings; for they will go on to a higher degree of ungodliness;

<sup>17</sup> and their word will eat as doth a canker; of whom is Hymenaeus and Philetus,

<sup>18</sup> who have erred concerning the truth, saying that the resurrection hath already taken place, and overthrow the faith of some.

<sup>19</sup> Nevertheless God's firm foundation standeth, having this seal, "The Lord knoweth them that are his;" and, "Let every one that nameth the name of the Lord depart from iniquity."

<sup>20</sup> But in a great house there are not only vessels of gold and of silver, but also wooden and earthen ones; and some for honor, and some for dishonor.

<sup>21</sup> If then any one shall purge himself from these, he will be a vessel for honor, hallowed, useful for the householder, prepared for every good work.

<sup>22</sup> But flee youthful lusts, and follow righteousness, faith, love, peace, with those who call on the Lord out of a pure heart.

<sup>23</sup> But the foolish and ignorant questionings avoid, knowing that they gender quarrels;

<sup>24</sup> and a servant of the Lord must not quarrel, but be gentle to all, apt in teaching, patient of wrong,

<sup>25</sup> in meekness admonishing those that oppose themselves; if haply God may give them repentance to attain the full knowledge of the truth,

<sup>26</sup> and they may awake to their senses out of the snare of the Devil, by whom they have been taken captive to do his will.

### 3

<sup>1</sup> But know this, that in the last days grievous times will come.

<sup>2</sup> For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without

<sup>3</sup> natural affection, implacable, slanderers, incontinent, fierce, without love for what is good,

<sup>4</sup> betrayers, headstrong, puffed up, lovers of pleasure rather than lovers of God;

<sup>5</sup> having a form of godliness, but denying the power thereof. And from these turn away.

<sup>6</sup> For of these are they who creep into houses, and lead captive silly women laden with sins, led away by divers lusts,

<sup>7</sup> ever learning, and never able to come to the full knowledge of the truth.

<sup>8</sup> Now as Jannes and Jambres withstood Moses, so also do these withstand the truth; men corrupted in their minds, reprobate concerning the faith.

<sup>9</sup> But they will proceed no further; for their folly will be clearly manifest to all, as that of those men was.

<sup>10</sup> But thou art well acquainted with my teaching, manner of life, purpose, faith, long-suffering, love, patience,

<sup>11</sup> persecutions, sufferings; what things came upon me at Antioch, at Iconium, at Lystra; what persecutions I endured, and out of them all the Lord delivered me.

<sup>12</sup> Yea, and all that desire to live godly in Christ Jesus will suffer persecution.

<sup>13</sup> But evil men and impostors will wax worse and worse, deceiving and being deceived.

<sup>14</sup> But do thou continue in the things which thou didst learn and wast assured of, knowing from what teachers thou didst learn them,

<sup>15</sup> and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

<sup>16</sup> All Scripture is inspired by God, and is profitable for teaching, for reproof, for correction, for discipline in righteousness;

<sup>17</sup> that the man of God may be perfect, thoroughly furnished unto every good work.

## 4

<sup>1</sup> I charge thee before God, and Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom;

<sup>2</sup> preach the word, be urgent in season, out of season, confute, rebuke, exhort with all long-suffering and teaching.

<sup>3</sup> For the time will come, when they will not endure sound doctrine, but after their own desires will they heap to themselves teachers; because they have itching ears;

<sup>4</sup> and they will turn away their ears from the truth, and turn aside to fables.

<sup>5</sup> But be thou watchful in all things, endure hardship, do the work of an evangelist, fully accomplish thy ministry.

<sup>6</sup> For I am already about to be offered as a sacrifice, and the time of my departure is at hand.

<sup>7</sup> I have fought the good fight, I have finished my course, I have kept the faith;

<sup>8</sup> henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give

to me at that day, and not to me only, but to all those who have loved his appearing.

<sup>9</sup> Use diligence to come to me shortly.

<sup>10</sup> For Demas forsook me, because he loved the present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia.

<sup>11</sup> Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for the ministry.

<sup>12</sup> But Tychicus I sent to Ephesus.

<sup>13</sup> The cloak that I left at Troas with Carpus, when thou comest bring with thee, and the books, especially the parchments.

<sup>14</sup> Alexander the coppersmith did me much evil; the Lord will reward him according to his works;

<sup>15</sup> of whom do thou also beware; for he hath greatly withstood our words.

<sup>16</sup> At my first defence no one came forward with me, but all forsook me. May it not be laid to their charge!

<sup>17</sup> But the Lord stood by me, and strengthened me, that the preaching might be fully accomplished by me, and that all the gentiles might hear; and I was delivered out of the lion's mouth.

<sup>18</sup> The Lord will deliver me from every evil deed, and preserve me unto his heavenly kingdom; to whom be the glory for ever and ever. Amen.

<sup>19</sup> Salute Prisca and Aquila, and the household of Onesiphorus.

<sup>20</sup> Erastus remained at Corinth, but Trophimus I left at Miletus sick.

<sup>21</sup> Use diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

<sup>22</sup> The Lord be with thy spirit. Grace be with you.

## THE EPISTLE OF PAUL THE APOSTLE TO TITUS

<sup>1</sup> Paul, a servant of God, and an apostle of Christ Jesus, for the faith of God's elect, and the knowledge of the truth which is according to godliness,

<sup>2</sup> in hope of everlasting life, which God, who cannot lie, promised from the most ancient times,

<sup>3</sup> but in his own seasons manifested his word through the preaching with which I was intrusted by the commandment of God our Saviour:

<sup>4</sup> to Titus, true child after the common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

<sup>5</sup> For this cause I left thee behind in Crete, that thou shouldst set in order the things that are wanting, and appoint elders in every city, as I directed thee;

<sup>6</sup> if any one is without reproach, the husband of one wife, having believing children, that are not accused of dissoluteness, or unruly.

<sup>7</sup> For a bishop must be without reproach, as God's steward; not self-willed, not soon angry, not given to wine, not a striker, not greedy of base gain,

<sup>8</sup> but hospitable, a lover of what is good, discreet, just, holy, temperate,

<sup>9</sup> holding fast the sure word according to what he was taught, that he may be able by sound teaching both to exhort, and to refute the gainsayers.

<sup>10</sup> For there are many unruly vain talkers and deceivers, especially they of the circumcision;

<sup>11</sup> whose mouths must be stopped, since they overturn whole houses, teaching things which they ought not, for the sake of base gain.

<sup>12</sup> One of themselves, even a prophet of their own, said: "The Cretans are always liars, evil beasts, slothful gluttons."

<sup>13</sup> This testimony is true; for which cause rebuke them sharply, that they may be sound in the faith,

<sup>14</sup> not giving heed to Jewish fables, and commandments of men who turn away from the truth.

<sup>15</sup> To the pure all things are pure; but to the defiled and unbelieving nothing is pure, but both their mind and conscience are defiled.

<sup>16</sup> They profess that they know God, but by their works they deny him, being abominable and disobedient, and for every good work reprobate.

**2**

<sup>1</sup> But do thou speak the things which become sound teaching;

<sup>2</sup> that aged men be sober, grave, discreet, sound in faith, in love, in patience;

<sup>3</sup> that aged women likewise be in behavior as becometh holiness, not false accusers, not enslaved to much wine, teachers of what is good,

<sup>4</sup> that they may teach the young women to love their husbands, to love their children,

<sup>5</sup> to be discreet, chaste, workers at home, good, in subjection to their own husbands, that the word of God be not blasphemed.

<sup>6</sup> The younger men likewise exhort to be sober-minded;

<sup>7</sup> in all things showing thyself a pattern of good works, in teaching showing uncorruptness, gravity,

<sup>8</sup> sound speech that cannot be condemned; that he that is opposed to us may be put to shame, having no evil thing to say of us.

<sup>9</sup> Exhort bond-servants to be in subjection to their own masters, in all things to be well-pleasing to them,

<sup>10</sup> not contradicting, not purloining, but showing all good faith; that they may adorn the teaching of God our Saviour in all things.

<sup>11</sup> For the grace of God, that bringeth salvation to all men, was manifested,

<sup>12</sup> teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in the present world;

<sup>13</sup> looking for the blessed hope, and appearing of the glory of the great God and of our Saviour Jesus Christ;

<sup>14</sup> who gave himself for us, that he might redeem us from all iniquity, and purify to himself a people to be his own, zealous in good works.

<sup>15</sup> These things speak and exhort, and rebuke with all authority. Let no one despise thee.

**3**

<sup>1</sup> Put them in mind to submit themselves to governments, to authorities, to obey magistrates, to be ready for every good work,

<sup>2</sup> to speak evil of no one, to be averse to strife, forbearing, showing all meekness to all men.

<sup>3</sup> For we ourselves also were once foolish, disobedient, going astray, slaves to divers lusts and pleasures, living in malice and envy, hateful, hating one another.

<sup>4</sup> But when the kindness and love for men of God our Saviour appeared,

<sup>5</sup> not by works of righteousness which we did, but according to his mercy he saved us, by the bath of regeneration, and renewing of the Holy Spirit,

<sup>6</sup> which he poured out upon us richly through Jesus Christ our Saviour,

<sup>7</sup> that having been accepted as righteous by his grace, we might become heirs according to the hope of everlasting life.

<sup>8</sup> True is the saying; and these things I desire that thou affirm earnestly, that they who have believed in God may be careful to practise good works. These things are good and profitable to men;

<sup>9</sup> but avoid foolish questionings, and genealogies, and strifes, and contentions about the Law; for they are unprofitable and vain.

<sup>10</sup> A man that stirs up divisions, after a first and second admonition, avoid;

<sup>11</sup> knowing that he that is such is utterly perverted, and sinneth, being self-condemned.

<sup>12</sup> When I shall have sent Artemas to thee, or Tychicus, use diligence to come to me to Nicopolis; for there I have determined to pass the winter.

<sup>13</sup> Zenas the lawyer and Apollos forward on their journey diligently, that nothing may be wanting to them.

<sup>14</sup> And let those also who belong to us learn to practise good works for the necessary wants that arise, that they may not be unfruitful.

<sup>15</sup> All that are with me salute thee. Salute those who love us in the faith. Grace be with you all.

## THE EPISTLE OF PAUL THE APOSTLE TO PHILEMON

<sup>1</sup> Paul, a prisoner of Christ Jesus, and Timothy the brother, to Philemon our beloved friend and fellow-laborer,

<sup>2</sup> and to the beloved Apphia, and to Archippus our fellow-soldier, and to the church in thy house:

<sup>3</sup> Grace be to you, and peace, from God our Father and the Lord Jesus Christ.

<sup>4</sup> I thank my God at all times, making mention of thee in my prayers,

<sup>5</sup> hearing of thy love and faith, which thou hast toward the Lord Jesus and toward all the saints;

<sup>6</sup> that the fellowship of thy faith may become effectual in the knowledge of every good thing which is in us, for Christ Jesus.

<sup>7</sup> For we have great thankfulness and comfort on account of thy love, because the hearts of the saints have been refreshed by thee, brother.

<sup>8</sup> Wherefore, though I have much boldness in Christ to enjoin upon thee that which is befitting,

<sup>9</sup> yet for love's sake I beseech thee rather; being such a one as Paul an old man, and now also a prisoner of Christ Jesus,

<sup>10</sup> I beseech thee for my child, whom I begot in my bonds, Onesimus;

<sup>11</sup> who in time past was unprofitable to thee, but is now profitable to thee and to me;

<sup>12</sup> whom I have sent back; and do thou [[receive]] him, that is, my own flesh.

<sup>13</sup> Whom I would have retained with me, that in thy stead he might minister to me in the bonds of the gospel;

<sup>14</sup> but I chose to do nothing without thy consent, that thy benefit may be not as from necessity, but willingly.

<sup>15</sup> For perhaps he was separated from thee for a season to this end, that thou shouldst receive him back as thine for ever;

<sup>16</sup> no longer as a bond-servant, but above a bond-servant, a brother beloved, especially to me, but how much more to thee, both in the flesh, and in the Lord!

<sup>17</sup> If thou then regardest me as a partner, receive him as myself.

<sup>18</sup> And if he wronged thee in anything, or oweth thee, put that to my account.



<sup>19</sup> I Paul have written it with my own hand, I will repay it; not to say to thee, that to me thou owest even thy own self besides.

<sup>20</sup> Yea, brother, let me have joy of thee in the Lord; refresh my heart in Christ.

<sup>21</sup> Having confidence in thy obedience I have written to thee, knowing that thou wilt do even more than I say.

<sup>22</sup> And at the same time make ready a lodging for me; for I hope that through your prayers I shall be granted to you.

<sup>23</sup> Epaphras, my fellow-prisoner in Christ Jesus,

<sup>24</sup> Mark, Aristarchus, Demas, Luke, my fellow-laborers, salute thee.

<sup>25</sup> The grace of our Lord Jesus Christ be with your spirit.

## THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS

<sup>1</sup> God, who at different times and in different ways spoke of old to the fathers by the prophets,

<sup>2</sup> hath at the end of these days spoken to us by his Son, whom he appointed heir of all things, by whom he also made the worlds,

<sup>3</sup> who being a brightness from his glory and an image of his being, and upholding all things by the word of his power, when he had by himself accomplished a cleansing of sins, sat down on the right hand of the Majesty on high;

<sup>4</sup> having become so much superior to the angels, as he hath inherited a more excellent name than they.

<sup>5</sup> For to which of the angels did he ever say: "Thou art my Son, I this day have begotten thee?" and again: "I will be to him a Father, and he shall be to me a Son?"

<sup>6</sup> And again, when he hath brought in the first-begotten into the world, he saith: "And let all the angels of God pay him homage."

<sup>7</sup> And of the angels he saith: "Who maketh his angels winds, and his ministers a flame of fire;"

<sup>8</sup> but of the Son: "Thy throne, O God, is for ever and ever; and the sceptre of thy kingdom is a sceptre of righteousness.

<sup>9</sup> Thou lovedst righteousness, and hatedst iniquity; therefore God, thy God, anointed thee with the oil of gladness above thy fellows."

<sup>10</sup> And: "Thou, Lord, in the beginning didst found the earth, and the heavens are the works of thy hands.

<sup>11</sup> They will perish, but thou remainest; and they will all become old as doth a garment,

<sup>12</sup> and thou wilt fold them up as a vesture, and they will be changed; but thou art the same, and thy years will not fail."

<sup>13</sup> But to which of the angels hath he ever said: "Sit on my right hand, until I make thine enemies thy footstool?"

<sup>14</sup> Are they not all ministering spirits, sent forth to minister for the sake of those who are to inherit salvation?

## 2

<sup>1</sup> Therefore we ought to give the more earnest heed to the things which we have heard, lest haply we let them slip.

<sup>2</sup> For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just retribution,

<sup>3</sup> how shall we escape, if we neglect so great salvation, which at the first was spoken through the Lord, and was confirmed to us through those who heard him,

<sup>4</sup> God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Spirit, according to his will?

<sup>5</sup> For not to angels did he put in subjection the world to come, of which we are speaking.

<sup>6</sup> But one in a certain place bore testimony, saying, "What is man, that thou art mindful of him, or the son of man, that thou carest for him?"

<sup>7</sup> Thou madest him a little lower than the angels; thou crownedst him with glory and honor;

<sup>8</sup> thou didst put all things in subjection under his feet." For in that he put all things in subjection under him, he left nothing that is not put under him. But now we do not yet see all things put under him.

<sup>9</sup> But we see him who was made a little lower than the angels, Jesus, on account of the suffering of death crowned with glory and honor; that by the grace of God he might taste death for every one.

<sup>10</sup> For it became him, for whom are all things, and through whom are all things, in bringing many sons to glory, to make the author of their salvation perfect through sufferings.

<sup>11</sup> For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren;

<sup>12</sup> saying, "I will declare thy name to my brethren, in the midst of the congregation will I sing praise to thee."

<sup>13</sup> And again, "I will put my trust in him;" and again, "Behold, I, and the children which God gave me."

<sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, he also himself in like manner shared in the same, that through death he might bring to nought him who had the power of death, that is, the Devil,

<sup>15</sup> and might deliver those who, through fear of death, were all their life-time subject to bondage.

<sup>16</sup> For surely he doth not help angels, but he helpeth the offspring of Abraham.

<sup>17</sup> Whence it was right for him to be in all respects made like to his brethren, that he might become a merciful and faithful high-priest in things pertaining to God, to make propitiation for the sins of the people.

18 For in that he himself hath suffered, being tempted, he is able to help those who are tempted.

### 3

1 Wherefore, holy brethren, partakers of a heavenly calling, consider the apostle and high-priest of our profession, Jesus;

2 who was faithful to him that appointed him, as also was Moses in all his house.

3 For he hath been counted worthy of more glory than Moses, inasmuch as greater than the house is he who built it.

4 For every house is builded by some one; but he who built all things is God.

5 And Moses indeed was faithful in all his house as a servant, that he might testify of those things which were to be spoken;

6 but Christ as a son over his house; whose house are we, if we hold fast the confidence and joyousness of our hope.

7 Wherefore, as the Holy Spirit saith: "To-day, if ye hear his voice,

8 harden not your hearts, as in the provocation, in the day of the temptation in the wilderness,

9 where your fathers tempted me by proving me, and saw my works forty years.

10 Wherefore I was offended with that generation, and said, They always err in their heart, but they knew not my ways;

11 so I swore in my wrath, They shall not enter into my rest."

12 Take heed, brethren, lest there be in any one of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, as long as it is called To-day, that none of you may be hardened through the deceitfulness of sin.

14 For we have become partakers of Christ, if we hold fast our first confidence firm to the end.

15 When it is said, "To-day, if ye hear his voice, harden not your hearts, as in the provocation,"

16 who then, when they had heard, provoked? Was it not all who came out of Egypt by means of Moses?

17 And with whom was he offended forty years? Was it not with those who sinned, whose carcasses fell in the wilderness?

18 And to whom did he swear that they should not enter into his rest, except to those who were disobedient?

19 So then we see that they could not enter in because of unbelief.

## 4

1 Let us then fear, since a promise is still left us of entering into his rest, lest any one of you should appear to fail of obtaining it.

2 For to us were glad tidings addressed, as well as to them; but the word which was heard did not profit them, not being mixed with faith in those who heard it.

3 For we who believed enter into the rest, as he hath said: "So I swore in my wrath, they shall not enter into my rest;" although the works were finished from the foundation of the world.

4 For he hath spoken in a certain place of the seventh day thus: "And God rested on the seventh day from all his works;"

5 and in this place again: "They shall not enter into my rest."

6 Since then it still remaineth for some to enter into it, and they to whom the glad tidings of it were first brought did not enter in because of disobedience,

7 he again appointeth a certain day, "To-day"—saying in David so long a time after, as hath before been said—"To-day, if ye hear his voice, harden not your hearts."

8 For if Joshua had given them rest, he would not after this be speaking of another day.

9 There remaineth therefore a sabbath-rest to the people of God.

10 For he that hath entered into his rest, hath himself rested from his works, as God did from his own.

11 Let us then strive to enter into that rest, that no one may fall, as a like example of disobedience.

12 For the word of God is living, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, both the joints and marrow, and is a discerner of the thoughts and intents of the heart;

13 and there is no creature that is not manifest in his sight; but all things are naked and laid open to the eyes of him with whom we have to do.

14 Since, then, we have a great high-priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our profession.

15 For we have not a high-priest who cannot be touched with the feeling of our infirmities, but one who hath in all points been tempted as we are, without sin.

<sup>16</sup> Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.

## 5

<sup>1</sup> For every high-priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins;

<sup>2</sup> being able to be forbearing toward the ignorant and the erring, since he himself also is compassed with infirmity;

<sup>3</sup> and by reason of this infirmity he must, as for the people, so also for himself, offer sacrifice for sins.

<sup>4</sup> And no one taketh this honor to himself, but when called by God, as was Aaron.

<sup>5</sup> Thus Christ did not glorify himself to be made high-priest, but he who said to him, "Thou art my Son, I this day have begotten thee;"

<sup>6</sup> as also he saith in another place, "Thou art a priest for ever, after the order of Melchizedek."

<sup>7</sup> Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, to him that was able to save him from death, and was heard by reason of his godly reverence,

<sup>8</sup> though a son yet learned his obedience from what he suffered;

<sup>9</sup> and being perfected became the author of everlasting salvation to all who obey him,

<sup>10</sup> being addressed by God as high-priest after the order of Melchizedek.

<sup>11</sup> Of whom we have much to say, and hard to be explained, seeing ye have become dull of hearing.

<sup>12</sup> For while on account of the length of time ye ought to be teachers, ye again have need that some one should teach you the first elements of the oracles of God, and are become such as have need of milk, and not of solid food.

<sup>13</sup> For every one that feedeth on milk is unacquainted with the word of righteousness; for he is a babe;

<sup>14</sup> but solid food belongs to those who are of full age, who by use have their senses exercised to discern both good and evil.

## 6

<sup>1</sup> Let us then, leaving the first principles of the doctrine of Christ, press on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

<sup>2</sup> of the doctrine of baptisms, and of the laying on of hands, and of resurrection of the dead, and of everlasting judgment.

<sup>3</sup> And this we will do, if God permit.

<sup>4</sup> For it is impossible that those who have once been enlightened, and have tasted of the heavenly gift, and been made partakers of the Holy Spirit,

<sup>5</sup> and have tasted the good word of God, and the powers of the world to come,

<sup>6</sup> and have fallen away, should again be renewed to repentance, since they crucify to themselves the Son of God afresh, and put him to open shame.

<sup>7</sup> For the earth which hath drunk in the rain that cometh often upon it, and beareth plants useful to those for whose sake it is tilled, receiveth blessing from God;

<sup>8</sup> but if it bear thorns and briers it is disapproved, and is near to being accursed; and its end is to be burned.

<sup>9</sup> But, beloved, we are persuaded better things of you, and things that are connected with salvation, though we do thus speak.

<sup>10</sup> For God is not unjust so as to forget your work, and the love which ye showed toward his name, in that ye ministered and are still ministering to the saints.

<sup>11</sup> But we earnestly desire that every one of you may show the same diligence with regard to the full assurance of your hope even to the end;

<sup>12</sup> that ye may not become slothful, but imitators of those who through faith and endurance inherit the promises.

<sup>13</sup> For when God made a promise to Abraham, since he could swear by no greater, he swore by himself,

<sup>14</sup> saying, "Surely blessing I will bless thee, and multiplying I will multiply thee."

<sup>15</sup> And so, having endured with patience, he obtained the promised blessing.

<sup>16</sup> For men indeed swear by one who is greater, and the oath for confirmation is to them an end of all strife.

<sup>17</sup> Wherefore God, wishing more abundantly to show to the heirs of the promise the immutability of his purpose, confirmed it by an oath,

<sup>18</sup> that by two immutable things, in which it is impossible for God to lie, we may have strong encouragement, who have fled for refuge to lay hold upon the hope set before us;

<sup>19</sup> which hope we have as an anchor of the soul, sure and steadfast, and which entereth within the veil;

<sup>20</sup> where as forerunner for us Jesus entered, having become a high-priest for ever, after the order of Melchizedek.

## 7

<sup>1</sup> For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him,

<sup>2</sup> to whom also Abraham apportioned a tenth part of all, who by interpretation is first King of righteousness, and then also was King of Salem, which is, King of peace,

<sup>3</sup> without father, without mother, without record of descent, having neither beginning of days, nor end of life, but likened to the Son of God, remaineth a priest for ever.

<sup>4</sup> Consider now how great this man was, to whom even Abraham the patriarch gave a tenth of the spoils.

<sup>5</sup> And those indeed of the sons of Levi who receive the office of the priesthood have a command to take tithes of the people by the Law, that is, of their brethren, though they have come out of the loins of Abraham;

<sup>6</sup> but he whose descent is not reckoned from them took tithes of Abraham, and blessed him who had the promises.

<sup>7</sup> And beyond all contradiction the less is blessed by the greater.

<sup>8</sup> And here indeed men that die receive tithes; but there he of whom it is testified that he liveth.

<sup>9</sup> And so to speak, Levi also, who receiveth tithes, paid tithes in Abraham;

<sup>10</sup> for he was yet in the loins of his father when Melchizedek met him.

<sup>11</sup> If indeed perfection had been by the Levitical priesthood, (for under it the people hath received the Law,) what further need was there that a different priest should arise after the order of Melchizedek, and not be called alter the order of Aaron?

<sup>12</sup> For if the priesthood is changed, there takes place of necessity a change of the law.

<sup>13</sup> For he of whom these things are spoken belonged to another tribe, of which no one hath given attendance at the altar;

<sup>14</sup> for it is well-known that our Lord sprang out of Judah, in regard to which tribe Moses spoke nothing concerning priests.

<sup>15</sup> And it is still more abundantly evident, if after the likeness of Melchizedek there ariseth a different priest,

<sup>16</sup> who hath been made, not according to the law of a fleshly commandment, but according to the power of an indissoluble life.



<sup>17</sup> For it is testified of him, "Thou art a priest for ever, after the order of Melchizedek."

<sup>18</sup> For on the one hand there takes place an annulling of the commandment which went before, on account of its weakness and unprofitableness,—

<sup>19</sup> for the Law perfected nothing,—and on the other, the bringing in of a better hope, by which we draw near to God.

<sup>20</sup> And inasmuch as it was not without an oath that he was made priest,

<sup>21</sup> —for they indeed have been made priests without an oath; but he with an oath by him who said to him, "The Lord swore, and will not repent, Thou art a priest for ever,"—

<sup>22</sup> by so much hath Jesus become the surety of a better covenant.

<sup>23</sup> And they indeed have been many priests, because they have been prevented from continuing by reason of death;

<sup>24</sup> but he, because he abideth ever, hath an unchangeable priesthood;

<sup>25</sup> wherefore he is able also to save to the utmost those who come to God through him, since he ever liveth to make intercession for them.

<sup>26</sup> For such a high-priest also became us, holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

<sup>27</sup> who hath not necessity daily, as the high-priests, to offer up sacrifice first for his own sins, and then for those of the people; for this he did once for all, when he offered up himself.

<sup>28</sup> For the Law maketh men high-priests, who have infirmity; but the word of the oath, which was after the Law, maketh the Son, who is perfected for ever.

## 8

<sup>1</sup> Now the principal thing among those of which we are speaking is this: We have such a high-priest, who sat down on the right hand of the throne of the Majesty in the heavens;

<sup>2</sup> a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man.

<sup>3</sup> For every high-priest is appointed to offer gifts and sacrifices; whence it is necessary that this one also have something which he may offer.

<sup>4</sup> For if, indeed, he were on earth, he would not be a priest, since there are those that offer the gifts according to the Law;

<sup>5</sup> who serve the mere delineation and shadow of the heavenly things, as Moses was admonished by God when

he was about to make the tabernacle; for, "See," saith he, "that thou make all things according to the pattern which was shown thee in the mount."

<sup>6</sup> But now he hath obtained a more excellent ministry, in proportion as he is the mediator of a better covenant, which hath been established upon better promises.

<sup>7</sup> For if that first covenant had been faultless, then a place would not have been sought for a second.

<sup>8</sup> For finding fault with them, he saith: "Behold, the days are coming, saith the Lord, when I will make with the house of Israel and with the house of Judah a new covenant;

<sup>9</sup> not according to the covenant which I made with their fathers, in the day when I took them by the hand, to bring them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

<sup>10</sup> For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and on their hearts will I write them; and I will be to them a God, and they shall be to me a people.

<sup>11</sup> And they shall not teach every one his fellow-citizen, and every one his brother, saying, Know the Lord; for all shall know me, from the least to the greatest.

<sup>12</sup> For I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more."

<sup>13</sup> In that he saith, "a new covenant," he hath made the first old; but that which is becoming old, and worn out with age, is ready to vanish away.

## 9

<sup>1</sup> The first covenant, then, had indeed ordinances of religious service, and a worldly sanctuary.

<sup>2</sup> For a tabernacle was prepared, the first, wherein was the candlestick, and the table, and the show-bread; which is called the holy place:

<sup>3</sup> and after the second veil, the tabernacle which is called the holy of holies,

<sup>4</sup> which had the golden altar of incense, and the ark of the covenant overlaid on every side with gold, wherein was the golden pot containing the manna, and the rod of Aaron which budded, and the tables of the covenant;

<sup>5</sup> and over it the cherubs of glory, overshadowing the mercy-seat; of which we cannot now speak particularly.

<sup>6</sup> Now these things being thus prepared, into the first tabernacle indeed the priests enter at all times, performing the services;

<sup>7</sup> but into the second the high-priest alone once every year, not without blood, which he offereth for himself, and for the errors of the people;

<sup>8</sup> the Holy Spirit clearly showing this, that the way into the sanctuary hath not yet been made manifest, while the first tabernacle is yet standing;

<sup>9</sup> which is a figure for the present time, in accordance with which are offered both gifts and sacrifices, which have no power as to the conscience to perfect the worshipper,

<sup>10</sup> being only ordinances pertaining to the flesh, which in addition to meats and drinks and divers washings are imposed until the time of reformation.

<sup>11</sup> But Christ having appeared, as a high-priest of the good things to come, passing through the greater and more perfect tabernacle, not made with hands, that is, not of this creation, entered once for all into the sanctuary,

<sup>12</sup> not with the blood of goats and calves, but by his own blood, and obtained for us everlasting redemption.

<sup>13</sup> For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify to the purifying of the flesh,

<sup>14</sup> how much more shall the blood of Christ, who by his everlasting spirit offered himself without spot to God, purify your conscience from dead works, for the worship of the living God!

<sup>15</sup> And for this cause he is the mediator of a new covenant, that, death having taken place for redemption from the transgressions under the first covenant, they who have been called may receive the everlasting inheritance which was promised.

<sup>16</sup> For where there is a testament there must of necessity be implied the death of the testator;

<sup>17</sup> for a testament is of force after men are dead, since it is of no force while the testator is living.

<sup>18</sup> Hence neither was the first covenant ratified without blood.

<sup>19</sup> For when Moses had spoken every precept according to the Law to all the people, he took the blood of the calves and of the goats, with water, and scarlet wool, and hyssop, and sprinkled both the book itself and all the people,

<sup>20</sup> saying, "This is the blood of the covenant which God enjoined in respect to you."

<sup>21</sup> The tabernacle also and all the vessels of the service he in like manner sprinkled with the blood.

<sup>22</sup> And almost all things are according to the Law purified with blood, and without shedding of blood there is no

remission.

<sup>23</sup> It was necessary therefore that the copies of the things in the heavens should be purified with these; but the heavenly things themselves with sacrifices better than these.

<sup>24</sup> For Christ did not enter into a sanctuary made with hands, which is only a copy of the true one, but into heaven itself, now to appear in the presence of God in our behalf.

<sup>25</sup> Nor yet to make an offering of himself many times, as the high-priest entereth into the holy place every year with blood of others;

<sup>26</sup> for then must he have suffered many times since the foundation of the world; but now once in the end of the world he hath appeared, to put away sin by means of his sacrifice.

<sup>27</sup> And as it is appointed to men once to die, but after this the judgment;

<sup>28</sup> so also Christ having been once offered up to bear the sins of many, will appear the second time, without sin, for the salvation of those who are waiting for him.

## 10

<sup>1</sup> For the Law but shadowing forth the good things to come, and not having the very image of the things, can never with the same sacrifices which they offer year by year continually make those who come with them perfect.

<sup>2</sup> For in that case would they not have ceased to be offered, because the worshippers, having been once purified, would have had no more consciousness of sins?

<sup>3</sup> But in these sacrifices there is a remembrance of sins every year.

<sup>4</sup> For it is impossible that the blood of bulls and goats should take away sins.

<sup>5</sup> Wherefore, when he cometh into the world, he saith: "Sacrifice and offering thou wouldest not, but a body didst thou prepare for me;

<sup>6</sup> in whole burnt-offerings and sacrifices for sin thou hadst no pleasure.

<sup>7</sup> Then said I, Lo, I have come—in the volume of the book it is written of me—to do thy will, O God."

<sup>8</sup> Saying above, "Sacrifices and offerings, and whole burnt-offerings and sacrifices for sin thou wouldest not, and hadst no pleasure in them,"—such as are offered in conformity to the Law,—

<sup>9</sup> then hath he said, "Lo, I have come to do thy will." He setteth aside the first, that he may establish the second.

10 And in this will we have been sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest indeed standeth performing daily service, and offering again and again the same sacrifices, which can never take away sins;

12 but he, after he had offered one sacrifice for sins, sat down for ever on the right hand of God,

13 thenceforth waiting until his enemies be made his footstool.

14 For by one offering he hath perfected for ever those who are sanctified.

15 Moreover the Holy Spirit also is a witness to us of this. For after he had said,

16 "This is the covenant that I will make with them after those days," the Lord saith, "I will put my laws into their hearts, and in their minds will I write them,

17 and their sins and iniquities will I remember no more."

18 But where there is remission of these, there is no longer offering for sin.

19 Having therefore, brethren, boldness for entrance into the sanctuary by the blood of Jesus,

20 a new and living way, which he consecrated for us, through the veil, that is, his flesh,

21 and having a great priest over the house of God,

22 let us draw near with a true heart in full assurance of faith, having had our hearts sprinkled from an evil conscience; and having had our bodies washed with pure water,

23 let us hold fast the profession of our hope without wavering, for he is faithful who promised;

24 and let us consider one another, to excite to love and to good works,

25 not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day approaching.

26 For if we sin willingly after we have received the knowledge of the truth, there no longer remaineth a sacrifice for sins;

27 but a certain fearful looking for judgment, and an indignation by fire, which will devour the adversaries.

28 He that hath set at nought the law of Moses dieth without mercy under two or three witnesses;

29 of how much heavier punishment, think ye, will he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant,

wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace?

<sup>30</sup> For we know him who said, "Vengeance belongeth to me, I will recompense, saith the Lord;" and again, "The Lord will judge his people."

<sup>31</sup> It is a fearful thing to fall into the hands of the living God.

<sup>32</sup> But call to remembrance the former days, in which, after ye were enlightened, ye endured a great struggle with sufferings;

<sup>33</sup> partly, while ye were made a gazing-stock both by reproaches and afflictions; and partly, while ye became partakers with those that were so used.

<sup>34</sup> For ye sympathized with those in bonds, and ye took joyfully the plundering of your goods, knowing that ye have for yourselves a better and an enduring substance.

<sup>35</sup> Cast not away therefore your confidence, which hath great recompense of reward.

<sup>36</sup> For ye have need of endurance; that, after ye have done the will of God, ye may receive what is promised.

<sup>37</sup> For yet a very little while, and "he that is to come will come, and will not tarry.

<sup>38</sup> Now my righteous man shall live by faith; but if he draw back, my soul hath no pleasure in him."

<sup>39</sup> But we are not of those who draw back, unto perdition; but of those who believe, to the saving of the soul.

## 11

<sup>1</sup> Now faith is assurance of things hoped for, a conviction of things not seen.

<sup>2</sup> For by it the elders obtained a good report.

<sup>3</sup> Through faith we perceive that the worlds were framed by the word of God, so that that which is seen hath not been made out of things which appear.

<sup>4</sup> By faith Abel offered to God a more excellent sacrifice than Cain, through which he received testimony that he was righteous, God testifying of his gifts; and by it though dead he yet speaketh.

<sup>5</sup> By faith Enoch was translated, that he should not see death; and he was not found, because God translated him; for before his translation he had the testimony that he pleased God.

<sup>6</sup> But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of those who diligently seek him.

<sup>7</sup> By faith Noah, being warned by God of things not yet seen, moved with fear, prepared an ark for the saving of his house; by which he condemned the world, and became heir of the righteousness which is according to faith.

<sup>8</sup> By faith Abraham, when called, obeyed to go forth to a place which he was afterward to receive for an inheritance, and went forth, not knowing whither he was going.

<sup>9</sup> By faith he sojourned in the land of the promise, as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise;

<sup>10</sup> for he was looking for the city which hath foundations, whose maker and builder is God.

<sup>11</sup> Through faith Sarah herself also received power to conceive, even when she was past age, because she accounted him faithful who had promised.

<sup>12</sup> Wherefore there sprang even from one, and him become as dead, a race like the stars of heaven in multitude, and like the sand by the seashore which cannot be numbered.

<sup>13</sup> These all died in faith, not having received the promised blessings, but having seen them from afar, and greeted them, and having professed that they were strangers and sojourners on the earth.

<sup>14</sup> For they who say such things show plainly that they are seeking a country.

<sup>15</sup> And if indeed they had been mindful of that from which they came out, they would have had opportunity to return;

<sup>16</sup> but now they desire a better country, that is, a heavenly. Wherefore God is not ashamed to be called their God; for he prepared for them a city.

<sup>17</sup> By faith Abraham, when tried, offered up Isaac, and he who had received the promises was offering up his only-begotten son,

<sup>18</sup> he to whom it was said, "From Isaac shall thine offspring be reckoned;"

<sup>19</sup> accounting that God is able even to raise from the dead; whence also he did figuratively receive him back.

<sup>20</sup> By faith Isaac blessed Jacob and Esau even concerning things to come.

<sup>21</sup> By faith Jacob, when dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff.

<sup>22</sup> By faith Joseph, when dying, made mention of the departure of the sons of Israel, and gave directions concerning his bones.

<sup>23</sup> By faith Moses, when born, was hidden three months by his parents, because they saw that the child was fair and

they feared not the king's commandment.

<sup>24</sup> By faith Moses, when he was come to years, refused to be called son of Pharaoh's daughter,

<sup>25</sup> choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

<sup>26</sup> esteeming the reproach of Christ greater riches than the treasures of Egypt; for he looked to the recompense of reward.

<sup>27</sup> By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible.

<sup>28</sup> Through faith he kept the passover, and the sprinkling of the blood, that he who destroyed the first-born might not touch them.

<sup>29</sup> By faith they passed through the Red Sea as through dry land; which the Egyptians attempted and were swallowed up.

<sup>30</sup> By faith the walls of Jericho fell down, after they had been encompassed for seven days.

<sup>31</sup> By faith Rahab the harlot did not perish with those who disobeyed, after having received the spies with peace.

<sup>32</sup> And what shall I say more? For the time would fail me to tell of Gideon, of Barak, and Samson, and Jephthah, of David and Samuel, and the prophets;

<sup>33</sup> who through faith subdued kingdoms, wrought righteousness, obtained promised blessings, stopped the mouths of lions,

<sup>34</sup> quenched the power of fire, escaped the edge of the sword, out of weakness were made strong, became mighty in war, put to flight the armies of the aliens.

<sup>35</sup> Women received back their dead by a resurrection; but others were tortured, not accepting deliverance, that they might obtain a better resurrection;

<sup>36</sup> and others had trial of mockings and scourgings, and also of bonds and imprisonment;

<sup>37</sup> they were stoned, they were sawn asunder, were tempted, were slain with the sword; they went about in sheep-skins and goat-skins, being destitute, afflicted, tormented,

<sup>38</sup> of whom the world was not worthy; they wandered in deserts and mountains, and caves and the clefts of the earth.

<sup>39</sup> And these all, having obtained a good report through faith, received not the promised blessing,

<sup>40</sup> God having provided for us some better thing, that they might not be made perfect without us.



## 12

<sup>1</sup> Therefore let us also, being surrounded by so great a cloud of witnesses, lay aside every weight, and the sin which doth easily beset us, and let us run with perseverance the race that is set before us;

<sup>2</sup> looking to the author and perfecter of the faith, Jesus, who for the joy that was set before him endured the cross, despising the shame, and hath sat down at the right hand of the throne of God.

<sup>3</sup> For consider him that endured such contradiction by sinners against him, lest ye faint in your souls, and become weary.

<sup>4</sup> Not yet have ye resisted unto blood, in your contest against sin;

<sup>5</sup> and ye have forgotten the exhortation, which reasoneth with you as with sons: "My son, despise not the chastening of the Lord, nor faint when reprov'd by him;

<sup>6</sup> for whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth."

<sup>7</sup> It is for chastening that ye endure; God dealeth with you as with sons; for what son is he, whom the father chasteneth not?

<sup>8</sup> But if ye are without chastening, of which all have been made partakers, then are ye bastards and not sons.

<sup>9</sup> Furthermore, we were chastened by the fathers of our flesh, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits, and live?

<sup>10</sup> For they indeed for a few days chastened us, according as it seemed good to them; but he for our profit, that we might be partakers of his holiness.

<sup>11</sup> Now all chastening for the present indeed seemeth to be not joyous, but grievous; but afterward it yieldeth the peaceful fruit of righteousness to those who have been exercised thereby.

<sup>12</sup> Wherefore lift up the hands which hang down, and the feeble knees;

<sup>13</sup> and make straight paths for your feet, that the lame may not be turned out of the way, but may rather be healed.

<sup>14</sup> Follow peace with all men, and holiness, without which no one will see the Lord;

<sup>15</sup> looking diligently, lest any one come short of the grace of God; lest any root of bitterness springing up trouble you, and the many be thereby defiled;

<sup>16</sup> lest there be any fornicator, or profane person as Esau, who for one meal sold even his birthright.

<sup>17</sup> For ye know that when he afterward wished to inherit the blessing, he was rejected; for he found no place for repentance, though he sought it earnestly with tears.

<sup>18</sup> For ye have not come to a mount that can be touched, and burning with fire, and to blackness, and darkness, and tempest,

<sup>19</sup> and the sound of a trumpet, and the voice of words, which voice they who heard, entreated that no more should be spoken to them;

<sup>20</sup> for they could not bear that which was commanded, "If even a beast touch the mountain, it shall be stoned;" and,

<sup>21</sup> so terrible was the sight, Moses said: "I exceedingly fear and tremble;"

<sup>22</sup> but ye have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem; and to myriads, the general assembly of angels;

<sup>23</sup> and to the church of the first-born, who are enrolled in heaven; and to God the Judge of all, and to the spirits of righteous men made perfect;

<sup>24</sup> and to Jesus the mediator of a new covenant; and to a sprinkling with that blood which speaketh something better than Abel.

<sup>25</sup> See that ye refuse not him who speaketh. For if they did not escape, who refused him who spoke his will on earth, much more shall not we, if we turn away from him who speaketh from heaven;

<sup>26</sup> whose voice then shook the earth; but now he hath promised, saying, "Yet once more will I shake, not the earth only, but also the heaven."

<sup>27</sup> And this expression, "Yet once more," signifieth the removing of those things that are shaken, as of things that have been made, in order that those things which are not shaken may abide.

<sup>28</sup> Wherefore receiving a kingdom which cannot be shaken, let us have grace, whereby we may serve God acceptably, with reverence and godly fear.

<sup>29</sup> For our God is a consuming fire.

## 13

<sup>1</sup> Let brotherly love continue.

<sup>2</sup> Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.

<sup>3</sup> Remember those in bonds, as bound with them; those in distress, as being yourselves also in the body.

<sup>4</sup> Let marriage be honored in all respects, and the bed be undefiled; but whoremongers and adulterers God will judge.

<sup>5</sup> Let your disposition be without covetousness, and be content with what ye have; for he hath said, "I will never leave thee, nor forsake thee;"

<sup>6</sup> so that we boldly say, "The Lord is my helper, and I will not fear; what shall man do to me?"

<sup>7</sup> Remember your leaders, who spoke to you the word of God; and considering well the end of their manner of life, imitate their faith.

<sup>8</sup> Jesus Christ is yesterday and to-day the same, and for ever.

<sup>9</sup> Be not carried aside with various and strange teachings; for it is good that the heart be established with grace, not with meats, in which those who walked were not profited.

<sup>10</sup> We have an altar, of which they cannot eat who serve the tabernacle.

<sup>11</sup> For the bodies of those beasts whose blood is brought into the sanctuary by the high-priest are burned without the camp.

<sup>12</sup> Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate.

<sup>13</sup> Let us then go forth to him without the camp, bearing his reproach;

<sup>14</sup> for here we have no abiding city, but are seeking that which is to come.

<sup>15</sup> Through him therefore let us offer up a sacrifice of praise to God continually, that is, the fruit of lips giving thanks to his name.

<sup>16</sup> But works of kindness and liberality forget not; for with such sacrifices God is well pleased.

<sup>17</sup> Obey your leaders, and submit yourselves to them; for they keep watch in behalf of your souls, as those who must give an account; that they may do this with joy, and not with grief; for this is not for your advantage.

<sup>18</sup> Pray for us; for we are persuaded that we have a good conscience, desiring in all things to conduct ourselves well;

<sup>19</sup> but I the more earnestly entreat you to do this, that I may be restored to you the sooner.

<sup>20</sup> Now may the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of an everlasting covenant, even our Lord Jesus,

<sup>21</sup> make you perfect in every good work, to do his will, doing in you that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever. Amen.

<sup>22</sup> But I beseech you, brethren, bear with the word of my exhortation; for I have written to you in few words.

<sup>23</sup> Know that the brother Timothy hath been set at liberty, with whom, if he come shortly, I will see you.

<sup>24</sup> Salute all your leaders, and all the saints. Those from Italy salute you.

<sup>25</sup> Grace be with you all. Amen.

## THE GENERAL EPISTLE OF JAMES

<sup>1</sup> James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

<sup>2</sup> Count it all joy, my brethren, when ye fall into various temptations;

<sup>3</sup> knowing that the trying of your faith worketh endurance.

<sup>4</sup> But let endurance have a perfect work, that ye may be perfect and entire, wanting in nothing.

<sup>5</sup> But if any one of you is wanting in wisdom, let him ask of God, who giveth to all liberally, and upbraideth not; and it will be given him.

<sup>6</sup> But let him ask in faith, nothing doubting; for he that doubteth is like a wave of the sea driven by the wind and tossed.

<sup>7</sup> For let not that man think that he shall receive anything from the Lord,

<sup>8</sup> a double-minded man as he is, unstable in all his ways.

<sup>9</sup> Let the brother of low degree glory in that he is exalted;

<sup>10</sup> but the rich, in that he is made low; because as the flower of the grass he will pass away.

<sup>11</sup> For the sun rose with its burning heat, and withered the grass, and its flower fell off, and the beauty of its appearance perished; so also will the rich man fade away in his ways.

<sup>12</sup> Blessed is the man that endureth temptation; for when he is approved, he will receive the crown of life, which He promised to them that love him.

<sup>13</sup> Let no one when he is tempted, say, I am tempted by God; for God cannot be tempted with evil, and he tempteth no one.

<sup>14</sup> But each one is tempted when by his own lust he is led away and enticed;

<sup>15</sup> then lust, having conceived, bringeth forth sin, and sin, when completed, bringeth forth death.

<sup>16</sup> Do not err, my beloved brethren.

<sup>17</sup> Every good gift and every perfect gift is from above, coming down from the Father of the lights, with whom is no change, nor shadow from turning.

<sup>18</sup> Of his own will he begot us with the word of truth, that we should be a kind of first-fruits of his creatures.

<sup>19</sup> Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

<sup>20</sup> For the wrath of man worketh not the righteousness of God.

<sup>21</sup> Wherefore put off all filthiness, and excess of wickedness, and receive with meekness the implanted word, which is able to save your souls.

<sup>22</sup> But be doers of the word, and not hearers only, deceiving yourselves.

<sup>23</sup> For if any one is a hearer of the word, and not a doer, he is like a man beholding his natural face in a glass;

<sup>24</sup> for he beholds himself, and goes away, and immediately forgets what manner of man he was.

<sup>25</sup> But he who looks into the perfect law of liberty, and remains there, being not a forgetful hearer, but a doer of the work, this man will be blessed in his deed.

<sup>26</sup> If any one thinks that he is religious, and bridles not his tongue, but deceives his own heart, this man's religion is vain.

<sup>27</sup> Pure religion and undefiled before God, the Father, is this, to visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world.

## 2

<sup>1</sup> My brethren, hold not the faith of our Lord of glory, Jesus Christ, with respect of persons.

<sup>2</sup> For if there come into your assembly a man with a gold ring, in splendid apparel, and there come in also a poor man in vile raiment,

<sup>3</sup> and ye have respect to him that weareth the splendid apparel, and say, Sit thou here in a good place, and say to the poor man, Stand thou there, or, Sit under my footstool,

<sup>4</sup> have ye not been partial among yourselves, and become judges with evil thoughts?

<sup>5</sup> Hearken, my beloved brethren. Did not God choose the poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him?

<sup>6</sup> but ye have despised the poor man. Do not the rich oppress you, and do not they drag you before the judgment-seats?

<sup>7</sup> Do not they blaspheme the worthy name by which ye are called?

<sup>8</sup> If indeed ye fulfill the royal law, according to the scripture, "Thou shalt love thy neighbor as thyself," ye do well.

<sup>9</sup> But if ye have respect to persons, ye commit sin, and are convicted by the law as transgressors.

10 For whoever hath kept the whole law, and yet hath offended in one point, hath become guilty of all.

11 For he who said, "Do not commit adultery," said also, "Do not kill." Now if thou commit no adultery, yet if thou kill, thou hast become a transgressor of the law.

12 So speak, and so do, as they that shall be judged by the law of liberty.

13 For the judgment shall be without mercy to him that showed no mercy. Mercy glorieth against judgment.

14 What doth it profit, my brethren, if any one say that he hath faith, and have not works? Can his faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 and one of you say to them, Depart in peace, be warmed and be filled, notwithstanding ye give them not the things needful for the body, what doth it profit?

17 So also faith, if it hath not works, is dead in itself.

18 But some one will say, Thou hast faith, and I have works; show me thy faith without works, and I will show thee my faith by my works.

19 Thou believest that God is one; thou doest well; the demons also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is idle?

21 Was not Abraham our father accepted as righteous through works, when he offered Isaac his son upon the altar?

22 Thou seest that faith wrought with his works, and by works was faith made perfect.

23 And the scripture was fulfilled, which saith, "Abraham believed God, and it was reckoned to him for righteousness;" and he was called the friend of God.

24 Ye see that by works a man is accounted as righteous, and not by faith only.

25 And in like manner was not also Rahab the harlot accounted as righteous through works, when she received the messengers, and sent them out another way?

26 For as the body without the spirit is dead, so also faith without works is dead.

### 3

1 My brethren, be not many teachers, knowing that we shall receive the greater condemnation.

2 For in many things we all offend. If any one offend not in speech, the same is a perfect man, able to bridle the whole body also.

<sup>3</sup> For when we put the bits into the horses' mouths, that they may obey us, we turn about also their whole body.

<sup>4</sup> Behold also the ships, which, though they are so great, and driven by fierce winds, are yet turned about with a very small rudder, whithersoever the steersman chooseth.

<sup>5</sup> So also the tongue is a little member, and boasteth great things. Behold, how great a forest a little fire kindleth!

<sup>6</sup> And the tongue is a fire, a world of iniquity! The tongue among our members is that which defileth the whole body, and setteth on fire the wheel of life, and is itself set on fire by hell.

<sup>7</sup> For every kind of beasts and of birds, of creeping things and things in the sea, is tamed and hath been tamed by mankind;

<sup>8</sup> but the tongue can no man tame; it is a restless evil, full of deadly poison.

<sup>9</sup> Therewith bless we the Lord and Father, and therewith curse we men, who have been made after the likeness of God;

<sup>10</sup> out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

<sup>11</sup> Doth a fountain from the same opening send forth sweet water and bitter?

<sup>12</sup> Can a fig-tree, my brethren, bear olives, or a vine, figs? Neither can salt water yield fresh.

<sup>13</sup> Who is wise and endued with knowledge among you? let him show out of a good course of conduct his works in meekness of wisdom.

<sup>14</sup> But if ye have bitter rivalry and strife in your hearts, do not glory and lie against the truth.

<sup>15</sup> This wisdom is not that which descendeth from above, but earthly, sensual, devilish.

<sup>16</sup> For where there is rivalry and strife, there is confusion and every evil work.

<sup>17</sup> But the wisdom from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy.

<sup>18</sup> And the fruit of righteousness is sown in peace by those who make peace.

## 4

<sup>1</sup> Whence are wars and whence are fightings among you? Are they not hence, from your lusts that war in your members?



<sup>2</sup> Ye lust, and have not; ye kill, and earnestly covet, and cannot obtain; ye fight and war. Ye have not, because ye ask not;

<sup>3</sup> ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

<sup>4</sup> Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whoever therefore chooseth to be a friend of the world, becometh an enemy of God.

<sup>5</sup> Do ye think that the scripture saith in vain, "Zealously doth the Spirit, which made its abode in us, long for us"?

<sup>6</sup> but he giveth more grace. Wherefore he saith, "God resisteth the proud, but giveth grace to the humble."

<sup>7</sup> Submit yourselves therefore to God; resist the Devil, and he will flee from you.

<sup>8</sup> Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded.

<sup>9</sup> Be afflicted, and mourn, and weep; let your laughter be turned into mourning, and your joy into heaviness.

<sup>10</sup> Humble yourselves in the sight of the Lord, and he will exalt you.

<sup>11</sup> Speak not against one another, brethren; he that speaketh against his brother, or judgeth his brother, speaketh against the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge.

<sup>12</sup> One is the Lawgiver and Judge, he who is able to save, and to destroy; but who art thou, that judgest thy neighbor?

<sup>13</sup> Come now, ye that say, To-day and to-morrow we will go into such a city, and spend a year there and traffic, and get gain,

<sup>14</sup> (whereas ye know not what will be on the morrow; for what is your life? Ye are even a vapor, that appeareth for a little time, and then vanisheth away;)

<sup>15</sup> instead of saying, If the Lord will, we shall both live and do this or that;

<sup>16</sup> but now ye glory in your boastings. All such glorying is evil.

<sup>17</sup> Therefore to him that knoweth how to do good, and doeth it not, to him it is sin.

## 5

<sup>1</sup> Come now, ye rich men, weep and wail for your miseries that are coming upon you.

<sup>2</sup> Your riches are corrupted, and your garments are become moth-eaten;

<sup>3</sup> your gold and silver is rusted, and the rust of them will be a witness against you, and will eat your flesh as fire; ye have heaped up treasure in the last days!

<sup>4</sup> Behold, the hire of the laborers who reaped your fields, which is fraudulently kept back by you, crieth out; and the cries of those who reaped have entered into the ears of the Lord of Hosts.

<sup>5</sup> Ye have lived in luxury on the earth, and have been given to pleasure; ye have pampered your hearts in a day of slaughter.

<sup>6</sup> Ye have condemned, ye have killed the just man; he doth not resist you.

<sup>7</sup> Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and is patient about it, until it hath received the early and latter rain.

<sup>8</sup> Be ye also patient, establish your hearts, for the coming of the Lord draweth nigh.

<sup>9</sup> Murmur not against each other, brethren, that ye be not judged. Behold, the Judge standeth before the door.

<sup>10</sup> Take, brethren, the prophets, who spoke in the name of the Lord, for an example of affliction, and of patience.

<sup>11</sup> Behold, we count those happy who have endured. Ye have heard of the patience of Job; behold also the end of the Lord, that he is very pitiful, and of tender mercy.

<sup>12</sup> But above all things, my brethren, swear not; neither by heaven, nor by the earth, nor by any other oath; but let your yea be yea, and your nay, nay; that ye fall not under condemnation.

<sup>13</sup> Is any among you afflicted? let him pray. Is any cheerful? let him sing praise.

<sup>14</sup> Is any sick among you? let him call to him the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.

<sup>15</sup> And the prayer of faith will save the sick, and the Lord will raise him up; even if he have committed sins, it shall be forgiven him.

<sup>16</sup> Confess your trespasses to one another, and pray for one another, that ye may be healed. The earnest prayer of a righteous man availeth much.

<sup>17</sup> Elijah was a man of like nature with us, and he prayed earnestly that it might not rain; and it rained not on the earth for three years and six months;

<sup>18</sup> and again he prayed, and the heaven gave rain, and the earth brought forth her fruit.

<sup>19</sup> Brethren, if any one among you be led astray from the truth, and one convert him,  
<sup>20</sup> let him know that he who converteth a sinner from the error of his way will save a soul from death, and will cover a multitude of sins.

## THE FIRST EPISTLE GENERAL OF PETER

<sup>1</sup> Peter, an apostle of Jesus Christ, to the strangers scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia,

<sup>2</sup> chosen according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace and peace be multiplied to you.

<sup>3</sup> Blessed be God, the Father of our Lord Jesus Christ, who, according to his abundant mercy, begot us again into a living hope through the resurrection of Jesus Christ from the dead,

<sup>4</sup> to an inheritance imperishable, and undefiled, and unfading, reserved in heaven for you,

<sup>5</sup> who are guarded by the power of God through faith unto a salvation ready to be revealed in the last time;

<sup>6</sup> wherein ye greatly rejoice, though now for a short time, if need be, made sorrowful by manifold trials,

<sup>7</sup> that the proof of your faith, much more precious than gold which perisheth, but is tried with fire, may be found unto praise and glory and honor at the manifestation of Jesus Christ;

<sup>8</sup> whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory,

<sup>9</sup> receiving the end of your faith, the salvation of your souls.

<sup>10</sup> Concerning which salvation the prophets sought earnestly and searched earnestly, who prophesied of the grace that was to come to you;

<sup>11</sup> searching what or what manner of time the Spirit of Christ which was in them signified, when it testified beforehand the sufferings to come upon Christ, and the glories that were to follow;

<sup>12</sup> to whom it was revealed, that not to themselves, but to you, they were ministering the things, which have now been announced to you by them that have brought the glad tidings to you by the Holy Spirit sent down from heaven; which things angels desire to look into.

<sup>13</sup> Wherefore gird up the loins of your mind, be sober, and hope undoubtingly for the grace that is to be brought to you at the manifestation of Jesus Christ;

<sup>14</sup> as children of obedience, not conforming yourselves to the former lusts in your ignorance;

<sup>15</sup> but as he who called you is holy, be ye also holy in all your conduct;

<sup>16</sup> because it is written, "Ye shall be holy, for I am holy."

<sup>17</sup> And if ye call him Father who without respect of persons judgeth according to each one's work, pass the time of your sojourning here in fear;

<sup>18</sup> knowing that not with perishable things, silver or gold, were ye redeemed from your vain manner of life received by tradition from your fathers,

<sup>19</sup> but with the precious blood of Christ, as of a lamb without blemish and without spot;

<sup>20</sup> who was foreknown indeed before the foundation of the world, but manifested in these last times for you,

<sup>21</sup> who through him have faith in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

<sup>22</sup> Seeing ye have purified your souls in obeying the truth unto unfeigned brotherly love, love one another from the heart, fervently;

<sup>23</sup> being born again, not of perishable seed, but of imperishable, through the word of God, which liveth and abideth.

<sup>24</sup> Because, "All flesh is as grass, and all its glory as the flower of grass; the grass withered, and its flower fell off;

<sup>25</sup> but the word of the Lord abideth for ever;" and this is the word which was preached to you.

## 2

<sup>1</sup> Laying aside therefore all malice, and all guile, and hypocrisies, and envies, and all slander,

<sup>2</sup> as new-born babes, desire the spiritual, pure milk, that ye may grow thereby to salvation;

<sup>3</sup> if indeed ye have tasted that the Lord is gracious.

<sup>4</sup> To whom coming, a living stone, rejected indeed by men, but in the sight of God chosen, honored,

<sup>5</sup> be ye yourselves also, as living stones, built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.

<sup>6</sup> Because it is contained in the Scripture: "Behold, I lay in Zion a chief corner-stone, chosen, honored; and he that believeth in him shall not be put to shame."

<sup>7</sup> To you therefore who believe, is the honor; but to the disobedient, "the stone which the builders rejected, the same hath become the corner-stone,"

<sup>8</sup> and "a stone of stumbling, and a rock to strike against;" even to those who stumble, being disobedient to the word; to which they were also appointed.

<sup>9</sup> But ye are a chosen generation, a royal priesthood, a holy nation, a people for a possession, that ye may show forth the praises of him who called you out of darkness into his wonderful light;

<sup>10</sup> who once were not a people, but are now the people of God; who had not obtained mercy, but now have obtained mercy.

<sup>11</sup> Beloved, I exhort you, as sojourners and strangers, to abstain from fleshly lusts, which war against the soul;

<sup>12</sup> having your manner of life among the gentiles honorable; that, whereas they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.

<sup>13</sup> Submit yourselves therefore to every human institution for the Lord's sake; whether to the king, as supreme;

<sup>14</sup> or to governors, as being sent by him for the punishment of evil-doers, and the praise of those who do well.

<sup>15</sup> For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men;

<sup>16</sup> as free, and not using your freedom for a cloak of wickedness, but as servants of God.

<sup>17</sup> Honor all men; love the brotherhood; fear God; honor the king.

<sup>18</sup> Servants, be subject to your masters with all fear, not only to the good and considerate, but also to the perverse.

<sup>19</sup> For this is acceptable, if any one on account of a sense of duty to God endureth hardships, suffering wrongfully.

<sup>20</sup> For what glory is it, if, when ye are beaten for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently [[it is glory]]; for this is acceptable with God.

<sup>21</sup> For to this ye were called; because even Christ suffered for us, leaving you an example, that ye should follow his steps;

<sup>22</sup> who committed no sin, neither was guile found in his mouth;

<sup>23</sup> who, when he was reviled, reviled not again; when he suffered did not threaten, but committed himself to him that judgeth righteously;

<sup>24</sup> who himself bore our sins in his own body on the cross, that we, having died to our sins, should live to righteousness; by whose stripes ye were healed.

<sup>25</sup> For ye were going astray like sheep; but ye have now returned to the Shepherd and Bishop of your souls.

### 3

<sup>1</sup> In like manner, ye wives, be in subjection to your own husbands, that even if any obey not the word, they may without the word be won by the behavior of the wives,

<sup>2</sup> when they behold your chaste behavior coupled with fear.

<sup>3</sup> Whose adorning, let it not be the out yard adorning of braiding the hair, and of wearing golden ornaments, or of putting on apparel;

<sup>4</sup> but the hidden man of the heart, in that which is imperishable, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

<sup>5</sup> For in this manner in the old time the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands;

<sup>6</sup> as Sarah obeyed Abraham, calling him lord; whose daughters ye have become, if ye do well, and fear no alarm.

<sup>7</sup> Dwell likewise, O husband, with thy wife according to knowledge, as with the weaker vessel, giving her honor as being heir with thee of the grace of life, that your prayers be not hindered.

<sup>8</sup> Finally, be, all of one mind, have fellow feeling, love as brethren, be compassionate, be humble;

<sup>9</sup> not rendering evil for evil, or railing for railing; but, on the contrary, blessing the evil-doer; because for this end ye were called, that ye might inherit blessing.

<sup>10</sup> "For he that would love life, and see good days, let him refrain his tongue from evil, and his lips from speaking guile;

<sup>11</sup> let him turn away from evil, and do good; let him seek peace, and pursue it.

<sup>12</sup> For the eyes of the Lord are upon the righteous, and his ears are toward their supplication; but the face of the Lord is against those who do evil."

<sup>13</sup> And who is he that shall harm you, if ye are followers of that which is good?

<sup>14</sup> But if ye even suffer for righteousness' sake, happy are ye. And be not afraid at their terrors, nor alarmed;

<sup>15</sup> but sanctify Christ as Lord in your hearts. And be ready always to give an answer to every one that asketh you a reason of the hope that is in you, but with meekness and fear;

16 having a good conscience, that, wherein ye are evil spoken of, they may be ashamed that falsely accuse your good conduct in Christ.

17 For it is better, if it be the will of God, that ye suffer for well-doing, than for evil-doing.

18 For Christ also suffered once for sins, the righteous one for the unrighteous, that he might bring you to God, being put to death in the flesh, but made alive in the spirit;

19 in which also he went and preached to the spirits in prison,

20 who were disobedient in times past, when the longsuffering of God waited in the days of Noah, while the ark was preparing, wherein a few, that is, eight souls, were saved by water;

21 which in its antitype, baptism, is now saving you,—not the putting away of the filth of the flesh, but the earnest seeking for a good conscience toward God,—by the resurrection of Jesus Christ;

22 who is on the right hand of God, having gone into heaven, angels and authorities and powers being made subject to him.

## 4

1 Christ then having suffered in the flesh, do ye also arm yourselves with the same mind; for he that hath suffered in the flesh hath ceased from sin;

2 that ye may no longer live the remaining time in the flesh after the lusts of men, but after the will of God.

3 For sufficient is the time past to have wrought the will of the gentiles, when ye walked in lasciviousness, lusts, excess of wine, revelings, carousings, and abominable idolatries;

4 at which they are astonished that ye run not with them to the same excess of riot, speaking evil of you;

5 who shall give account to him that is ready to judge the living and the dead.

6 For to this end was the gospel preached also to the dead, that they might indeed be judged according to men in the flesh, but might live according to God in the spirit.

7 But the end of all things is at hand; be ye therefore sober, and watch unto prayer.

8 And above all things have fervent love among yourselves; for love covereth a multitude of sins.

9 Be hospitable to one another without grudging.



<sup>10</sup> According as each one hath received a gift, minister the same to one another, as good stewards of the manifold grace of God.

<sup>11</sup> If any one speak, let him speak as uttering the oracles of God; if any minister, let him do it as from the ability which God giveth; that in all things God may be glorified through Jesus Christ, to whom be the glory and the dominion for ever and ever. Amen.

<sup>12</sup> Beloved, be not surprised at the fiery trial which is taking place among you to prove you, as though a strange thing were befalling you;

<sup>13</sup> but, in so far as ye share in Christ's sufferings, rejoice; that also at the manifestation of his glory ye may rejoice with exceeding joy.

<sup>14</sup> If ye are reproached for the name of Christ, happy are ye for the Spirit of glory and of God resteth upon you.

<sup>15</sup> For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a busybody in other men's matters;

<sup>16</sup> but if as a Christian, let him not be ashamed, but let him glorify God in this name.

<sup>17</sup> For the time is come for judgment to begin at the house of God; but if it first begin with us, what will be the end of those who obey not the gospel of God?

<sup>18</sup> and "if the righteous scarcely is saved, where shall the ungodly and the sinner appear?"

<sup>19</sup> Wherefore let those who suffer according to the will of God commit the keeping of their souls to him in well-doing, as to a faithful Creator.

## 5

<sup>1</sup> The elders among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a sharer in the glory that is to be revealed;

<sup>2</sup> tend the flock of God which is among you, overseeing it, not by constraint, but willingly; not for base gain, but with ready mind;

<sup>3</sup> not as lording it over your allotted charge, but being examples to the flock;

<sup>4</sup> and when the chief Shepherd shall appear, ye will receive the crown of glory that fadeth not away.

<sup>5</sup> In like manner, ye younger men, submit yourselves to the elder; and all of you be clothed with humility toward each other; for "God resisteth the proud, but giveth grace to the humble."

<sup>6</sup> Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time;

<sup>7</sup> casting all your care upon him, because he careth for you.

<sup>8</sup> Be sober, be watchful. Your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour;

<sup>9</sup> whom resist, steadfast in the faith, knowing that the same sufferings are being accomplished in your brethren in the world.

<sup>10</sup> But the God of all grace, who called you to his everlasting glory in Christ Jesus, will, after ye have suffered a while, himself make you perfect, establish, strengthen, settle you.

<sup>11</sup> To him be the dominion for ever. Amen.

<sup>12</sup> By Silvanus, the faithful brother as I think, I have written to you in few words, exhorting, and testifying that this is the true grace of God wherein ye stand.

<sup>13</sup> The church in Babylon, chosen with you, saluteth you; and Mark, my son.

<sup>14</sup> Salute one another with a kiss of love. Peace to you all that are in Christ.

## THE SECOND EPISTLE GENERAL OF PETER

<sup>1</sup> Symeon Peter, a servant and apostle of Jesus Christ, to those who have obtained like precious faith with us through the righteousness of our God, and the Saviour Jesus Christ:

<sup>2</sup> Grace and peace be multiplied to you in the knowledge of God, and of Jesus our Lord.

<sup>3</sup> Seeing that his Divine power hath given to us all things that pertain to life and godliness, through the knowledge of him who called us by his own glory and goodness;

<sup>4</sup> through which he hath given us exceedingly great and precious promises, that by these ye may become partakers of the Divine nature, having escaped from the corruption that is in the world through lust;

<sup>5</sup> even for this very reason, giving all diligence, add to your faith virtue, and to virtue knowledge,

<sup>6</sup> and to knowledge self-control, and to self-control endurance, and to endurance godliness,

<sup>7</sup> and to godliness brotherly kindness, and to brotherly kindness love.

<sup>8</sup> For if these things are in you and abound, they make you neither inactive nor unfruitful in gaining the full knowledge of our Lord Jesus Christ.

<sup>9</sup> But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was cleansed from his old sins.

<sup>10</sup> Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye will never fall.

<sup>11</sup> For in this way the entrance will be richly furnished you into the everlasting kingdom of our Lord and Saviour Jesus Christ.

<sup>12</sup> Wherefore I shall be careful always to remind you of these things, though ye know them, and are established in the truth that is with you.

<sup>13</sup> Yea, I think it right, as long as I am in this tabernacle, to stir you up by reminding you;

<sup>14</sup> knowing that I must soon put off my tabernacle, even as our Lord Jesus Christ declared to me.

<sup>15</sup> Moreover I shall endeavor that at all times ye may be able, after my departure, to call these things to mind.

<sup>16</sup> For we did not follow cunningly devised fables, when we made known to you the power and coming of our

Lord Jesus Christ, but had been made eye-witnesses of his majesty.

<sup>17</sup> For he received from God the Father honor and glory, when such a voice as this was borne to him from the excellent glory: "This is my beloved Son, with whom I am well pleased."

<sup>18</sup> And this voice we heard borne from heaven when we were with him in the holy mount.

<sup>19</sup> And we have more sure the prophetic word, to which ye do well in taking heed, as to a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts;

<sup>20</sup> knowing this first, that no prophecy of the Scripture cometh from private interpretation.

<sup>21</sup> For prophecy never came by the will of man; but moved by the Holy Spirit, men spoke from God.

## 2

<sup>1</sup> But there arose false prophets also among the people, as there will be false teachers among you also, who will stealthily bring in destructive factions, even denying the Lord that bought them; bringing upon themselves swift destruction.

<sup>2</sup> And many will follow their dissolute ways, by reason of whom the way of truth will be evil spoken of;

<sup>3</sup> and in covetousness will they with feigned words make merchandise of you; for whom the judgment long ago ordained lingereth not, and their destruction slumbereth not.

<sup>4</sup> For if God spared not angels that sinned, but cast them down to hell, and delivered them over to chains of darkness, to be reserved unto judgment;

<sup>5</sup> and spared not the old world, but saved Noah with seven others, a preacher of righteousness, when he brought in the flood upon the world of the ungodly;

<sup>6</sup> and turning into ashes the cities of Sodom and Gomorrah, condemned them to overthrow, making them an example for those who in after time should live ungodly;

<sup>7</sup> and delivered righteous Lot, distressed by the lewd conduct of the lawless men;

<sup>8</sup> (for that righteous man dwelling among them, in seeing and hearing tormented his righteous soul from day to day with their lawless deeds;)

<sup>9</sup> the Lord knoweth how to deliver the godly out of temptation, and to reserve the unrighteous under punishment to the day of judgment;

<sup>10</sup> but chiefly those who walk after the flesh in the lust of uncleanness, and despise dominion. Presumptuous, self-willed, they are not afraid to rail at dignities;

<sup>11</sup> whereas angels, who are greater in strength and power, bring not against them a railing accusation;

<sup>12</sup> but these, as brute beasts, by nature born to be taken and destroyed, railing at things which they understand not, shall even perish in their own corruption,

<sup>13</sup> receiving the wages of unrighteousness. Counting it pleasure to riot in the day-time, spots and blemishes, reveling in their deceits while they feast with you,

<sup>14</sup> having eyes full of an adulteress, and that cannot cease from sin, alluring unstable souls, having a heart exercised in covetousness, children of a curse,

<sup>15</sup> they have forsaken the right way, and have gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness,

<sup>16</sup> but was rebuked for his iniquity; the dumb ass, speaking with man's voice, restrained the madness of the prophet.

<sup>17</sup> These are wells without water, and mists driven by a tempest; for whom the blackness of darkness is reserved.

<sup>18</sup> For speaking great swelling words of vanity, they allure in the lusts of the flesh, by dissolute ways, such as were in some measure escaping from those who live in error;

<sup>19</sup> promising them liberty, while they themselves are slaves of corruption; for by what a man is overcome, by the same is he also brought into bondage.

<sup>20</sup> For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is worse with them than the first.

<sup>21</sup> For it would have been better for them not to have known the way of righteousness, than, after having known it, to turn from the holy commandment delivered to them.

<sup>22</sup> It hath happened to them according to the true proverb, The dog returned to his own vomit; and, The sow that was washed, to her wallowing in the mire.

### 3

<sup>1</sup> This second letter, beloved, I now write to you, in both which I stir up your pure minds by putting you in remembrance;

<sup>2</sup> that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of the Lord and Saviour by your apostles;

<sup>3</sup> knowing this first, that there will come in the last days open scoffers following their own lusts,

<sup>4</sup> and saying, Where is his promised coming? for, from the time when the fathers fell asleep, all things continue as then, and as they have continued from the beginning of the creation.

<sup>5</sup> For of this they are willingly ignorant, that of old by the word of God there were heavens, and an earth formed out of the water and by the water,

<sup>6</sup> by means of which the world that then was, being overflowed with water, perished;

<sup>7</sup> but the present heavens and the present earth are by his word kept in store, reserved for fire against the day of judgment and the perdition of ungodly men.

<sup>8</sup> But forget not, beloved, this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

<sup>9</sup> The Lord is not tardy concerning his promise, as some men count tardiness; but is long-suffering toward you, not willing that any should perish, but that all should come to repentance.

<sup>10</sup> But the day of the Lord will come as a thief; in which the heavens will pass away with a great noise, and the elements will melt with fervent heat, and the earth and the works that are therein will be burned up.

<sup>11</sup> Seeing that all these things are thus to be dissolved, what manner of persons ought ye to be in holy conduct and godliness,

<sup>12</sup> looking for and hastening the coming of the day of God, by reason of which the heavens being on fire will be dissolved, and the elements will melt with fervent heat!

<sup>13</sup> But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

<sup>14</sup> Wherefore, beloved, seeing that ye look for these things, be diligent that ye may be found without spot and blameless before him in peace,

<sup>15</sup> and account the long-suffering of our Lord salvation; as also our beloved brother Paul, according to the wisdom given to him, wrote to you,

<sup>16</sup> as also in all his letters, speaking in them of these things; in which things are some that are hard to be understood, which they that are unlearned and unstable wrest, as also the other Scriptures, to their own destruction.

<sup>17</sup> Do ye therefore, beloved, seeing ye know these things beforehand, beware lest, being led away with the error of the lawless, ye fall from your own steadfastness.

<sup>18</sup> But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory, both now and for ever.

## THE FIRST EPISTLE GENERAL OF JOHN

<sup>1</sup> That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we looked upon, and our hands handled, concerning the word of life,

<sup>2</sup> —and the life was manifested, and we have seen it, and bear witness, and announce to you the everlasting life, which was with the Father, and was manifested to us,—

<sup>3</sup> that which we have seen and heard we announce to you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.

<sup>4</sup> And these things we write to you, that your joy may be full.

<sup>5</sup> And this is the message which we have heard from him, and announce to you, that God is light, and in him is no darkness at all.

<sup>6</sup> If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth;

<sup>7</sup> but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.

<sup>8</sup> If we say that we have no sin, we deceive ourselves, and the truth is not in us.

<sup>9</sup> If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.

<sup>10</sup> If we say that we have not sinned, we make him a liar, and his word is not in us.

## 2

<sup>1</sup> My children, these things I write to you, that ye may not sin. And if any one have sinned, we have an advocate with the Father, Jesus Christ the righteous.

<sup>2</sup> And he is a propitiation for our sins; and not for ours only, but also for the whole world.

<sup>3</sup> And hereby we know that we know him, if we keep his commandments.

<sup>4</sup> He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

<sup>5</sup> But whoever keepeth his word, truly in him is the love of God perfected. Hereby we know that we are in him.

<sup>6</sup> He that saith he abideth in him ought himself also so to walk, even as he walked.



<sup>7</sup> Beloved, I write no new commandment to you, but an old commandment, which ye have had from the beginning. The old commandment is the word which ye have heard.

<sup>8</sup> Again, a new commandment I write to you, which thing is true in him, and in you; because the darkness is passing away, and the true light now shineth.

<sup>9</sup> He that saith he is in the light, and hateth his brother, is in the darkness until now.

<sup>10</sup> He that loveth his brother abideth in the light, and there is no occasion of stumbling in him;

<sup>11</sup> but he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

<sup>12</sup> I write to you, my children, because your sins have been forgiven you for his name's sake.

<sup>13</sup> I write to you, fathers, because ye know him that was from the beginning. I write to you, young men, because ye have overcome the Evil One. I have written to you, my children, because ye know the Father.

<sup>14</sup> I have written to you, fathers, because ye know him that was from the beginning. I have written to you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the Evil One.

<sup>15</sup> Love not the world, nor the things in the world. If any one loveth the world, the love of the Father is not in him;

<sup>16</sup> because all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

<sup>17</sup> And the world is passing away, and the lust thereof; but he that doeth the will of God abideth for ever.

<sup>18</sup> My children, the last time is come; and as ye have heard that Antichrist is coming, even now there are many antichrists; whereby we know that the last time is come.

<sup>19</sup> They went out from us, but they were not of us; for if they had been of us, they would have remained with us; but they went out, that they might be made manifest that they are not all of us.

<sup>20</sup> And ye have an anointing from the Holy One, and know all things.

<sup>21</sup> I have not written to you because ye know not the truth, but because ye know it, and that no lie is of the truth.

<sup>22</sup> Who is the liar, but he that denieth that Jesus is the Christ? This is the antichrist, who denieth the Father and the Son.

<sup>23</sup> Whoever denieth the Son, the same hath not the Father; he that acknowledgeth the Son hath also the Father.

<sup>24</sup> As for you, let that which ye have heard from the beginning abide in you. If that which ye have heard from the beginning shall abide in you, ye also will abide in the Son, and in the Father.

<sup>25</sup> And this is the promise which he himself promised us, even the life everlasting.

<sup>26</sup> These things I have written to you concerning those who seduce you.

<sup>27</sup> And the anointing which ye yourselves received from him abideth in you, and ye have no need that any one teach you; but as his anointing teacheth you concerning all things, and is truth, and is not a lie, even as it hath taught you, ye shall abide in him.

<sup>28</sup> And now, my children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

<sup>29</sup> If ye know that he is righteous, ye know that every one also that doeth righteousness hath been born of him.

### 3

<sup>1</sup> Behold what manner of love the Father hath bestowed upon us, that we should be called children of God! For this cause the world knoweth us not, because it knew him not.

<sup>2</sup> Beloved, now are we children of God, and it hath not yet been manifested what we shall be. We know that, when it shall be manifested, we shall be like him; because we shall see him as he is.

<sup>3</sup> And every one that hath this hope in Him purifieth himself, even as He is pure.

<sup>4</sup> Whoever committeth sin transgresseth thereby the law; for sin is a transgression of the law.

<sup>5</sup> And ye know that he was manifested to take away sins; and in him is no sin.

<sup>6</sup> Whoever abideth in him sinneth not; whoever sinneth hath not seen him, nor known him.

<sup>7</sup> My children, let no one deceive you; he that doeth righteousness is righteous, even as he is righteous.

<sup>8</sup> He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil.

<sup>9</sup> Whoever hath been born of God doth not commit sin, because his seed abideth in him; and he cannot sin, because he hath been born of God.

<sup>10</sup> In this are manifest the children of God and the children of the Devil. Whoever doeth not righteousness is not of God, and he that loveth not his brother.

11 For this is the message that ye have heard from the beginning, that we should love one another;

12 not as Cain was of the Evil One, and slew his brother. And wherefore did he slay him? Because his own works were evil, and his brother's righteous.

13 Wonder not, brethren, if the world hateth you.

14 We know that we have passed out of death into life, because we love the brethren; he that loveth not abideth in death.

15 Whoever hateth his brother is a murderer; and ye know that no murderer hath everlasting life abiding in him.

16 Herein we know love, in that he laid down his life for us; and we ought to lay down our lives for the brethren.

17 But whoever hath this world's goods, and seeth his brother having need, and shutteth up his compassion from him, how dwelleth the love of God in him?

18 My children, let us not love in word, nor in tongue, but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him;

20 because if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, we have confidence toward God;

22 and whatever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight.

23 And this is his commandment, that we should believe in the name of his Son Jesus Christ, and should love one another, as he gave commandment.

24 And he that keepeth his commandments abideth in him, and he in him; and hereby we know that he abideth in us, by the Spirit, which he gave us.

## 4

1 Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets have gone forth into the world.

2 Hereby ye know the Spirit of God: Every spirit that acknowledgeth that Jesus Christ hath come in the flesh, is of God.

3 And every spirit that doth not acknowledge Jesus, is not of God; and this is that spirit of Antichrist, of which ye have heard that it is to come, and even now it is already in the world.

<sup>4</sup> Ye are of God, my children, and have overcome them; because greater is he that is in you, than he that is in the world.

<sup>5</sup> They are of the world; therefore they speak of the world, and the world heareth them.

<sup>6</sup> We are of God; he that knoweth God heareth us; he that is not of God heareth us not. Hereby know we the spirit of truth, and the spirit of error.

<sup>7</sup> Beloved, let us love one another; for love is from God, and every one that loveth hath been born of God, and knoweth God;

<sup>8</sup> he that loveth not hath not known God; for God is love.

<sup>9</sup> In this was manifested the love of God in regard to us, that God hath sent his only begotten Son into the world, that we may live through him.

<sup>10</sup> Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins.

<sup>11</sup> Beloved, if God so loved us, we also ought to love one another.

<sup>12</sup> No one hath ever seen God. If we love one another, God dwelleth in us, and his love is perfected in us.

<sup>13</sup> Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit.

<sup>14</sup> And we have seen and bear witness, that the Father hath sent the Son to be the Saviour of the world.

<sup>15</sup> Whoever acknowledgeth that Jesus is the Son of God, God dwelleth in him, and he in God.

<sup>16</sup> And we have known and believed the love that God hath in regard to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

<sup>17</sup> Herein hath love been perfected with us, that we have confidence in the day of judgment; because as he is, so are we in this world.

<sup>18</sup> There is no fear in love, but perfect love casteth out fear; because fear hath torment; and he that feareth is not made perfect in love.

<sup>19</sup> We love, because he first loved us.

<sup>20</sup> If any one saith, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?

<sup>21</sup> And this commandment we have from him, that he who loveth God love also his brother.

## 5

<sup>1</sup> Whoever believeth that Jesus is the Christ hath been born of God; and every one that loveth him that begat, loveth also him that hath been begotten of him.

<sup>2</sup> By this we know that we love the children of God, when we love God, and do his commandments.

<sup>3</sup> For this is the love of God, that we keep his commandments; and his commandments are not burdensome,

<sup>4</sup> because whatever is born of God overcometh the world; and this is the victory that hath overcome the world, even our faith.

<sup>5</sup> Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

<sup>6</sup> This is he who came by water and blood, Jesus Christ; not in the water only, but in the water and in the blood; and the Spirit is that which beareth witness, because the Spirit is truth.

<sup>7</sup> <sup>8</sup> For there are three that bear witness, the Spirit, and the water, and the blood; and these three agree in one.

<sup>9</sup> If we receive the witness of men, the witness of God is greater; for this is the witness of God, that he hath borne witness concerning his Son.

<sup>10</sup> He that believeth in the Son of God hath the witness within him; he that believeth not God hath made him a liar, because he hath not believed in the witness which God hath borne concerning his Son.

<sup>11</sup> And this is the witness, that God gave to us everlasting life, and this life is in his Son.

<sup>12</sup> He that hath the Son hath the life; he that hath not the Son of God hath not the life.

<sup>13</sup> These things have I written to you, that ye may know that ye who believe in the name of the Son of God have everlasting life.

<sup>14</sup> And this is the confidence which we have toward him, that, if we ask anything according to his will, he heareth us;

<sup>15</sup> and if we know that he heareth us, whatever we ask, we know that we have the requests which we have asked of him.

<sup>16</sup> If any one see his brother sin a sin not unto death, he shall ask, and shall give him life,—to those who sin not unto death. There is a sin unto death; for that I do not say that he shall pray.

<sup>17</sup> All unrighteousness is sin; and there is a sin not unto death.

<sup>18</sup> We know that whoever hath been born of God sinneth not; but he that is born of God keepeth himself, and the Evil One toucheth him not.

<sup>19</sup> We know that we are of God, and the whole world lieth under the dominion of the Evil One.

<sup>20</sup> And we know that the Son of God hath come, and hath given us understanding, that we may know the True One;

and we are in the True One, in his Son Jesus Christ. This is the true God, and everlasting life.

<sup>21</sup> My children, keep yourselves from idols.

## THE SECOND EPISTLE OF JOHN

<sup>1</sup> The elder to the elect Cyria, and to her children, whom I love in truth, and not I only, but also all that know the truth,—

<sup>2</sup> for the sake of the truth which abideth in us, and will be with us for ever.

<sup>3</sup> Grace, mercy, peace shall be with you from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.

<sup>4</sup> I rejoiced greatly, that I found some of thy children walking in truth, as we received commandment from the Father.

<sup>5</sup> And now I beseech thee, Cyria, not as writing to thee a new commandment, but that which we have had from the beginning, that we love one another.

<sup>6</sup> And this is love, that we walk according to his commandments. This is the commandment, as ye have heard from the beginning, that ye should walk in it.

<sup>7</sup> For many deceivers went out into the world, who do not acknowledge Jesus Christ coming in the flesh; this is the deceiver and the antichrist.

<sup>8</sup> Look to yourselves, that ye lose not the things which ye wrought, but receive a full reward.

<sup>9</sup> Whoever goeth beyond, and abideth not in the teaching of Christ, hath not God. He that abideth in the teaching, he hath both the Son and the Father.

<sup>10</sup> If any one cometh to you, and bringeth not this teaching, receive him not into your house, and do not bid him good speed.

<sup>11</sup> For he that biddeth him good speed taketh part in his evil deeds.

<sup>12</sup> Having many things to write to you, I would not write with paper and ink; but I hope to come to you, and to speak face to face, that our joy may be full.

<sup>13</sup> The children of thy elect sister salute thee.

## THE THIRD EPISTLE OF JOHN

<sup>1</sup> The elder to Gaius the beloved, whom I love in truth.

<sup>2</sup> Beloved, in all things I pray that thou mayst prosper and be in health, as thy soul prospereth.

<sup>3</sup> For I rejoiced greatly, when brethren came and bore witness to thy truth, as thou walkest in truth.

<sup>4</sup> I have no greater joy than this, to hear that my children walk in the truth.

<sup>5</sup> Beloved, thou doest a faithful thing whatever thou doest to the brethren, and that to strangers,

<sup>6</sup> who bore witness of thy love before the church; whom if thou send forward on their journey in a manner worthy of God, thou wilt do well.

<sup>7</sup> For in behalf of the Name they went forth, taking nothing of the gentiles.

<sup>8</sup> We therefore ought to sustain such persons, that we may be fellow-workers for the truth.

<sup>9</sup> I wrote something to the church; but Diotrefes, who loveth to have the pre-eminence among them, receiveth us not.

<sup>10</sup> Wherefore, if I come, I will bring to remembrance his deeds which he doeth, prating against us with malicious words; and not content therewith, he himself doth not receive the brethren, and those that would he forbiddeth, and casteth them out of the church.

<sup>11</sup> Beloved, do not imitate that which is evil, but that which is good. He that doeth good is of God; he that doeth evil hath not seen God.

<sup>12</sup> To Demetrius testimony hath been borne by all, and by the truth itself; yea, we also bear witness, and ye know that our witness is true.

<sup>13</sup> I had many things to write to thee, but I do not wish to write to thee with ink and pen;

<sup>14</sup> but I hope to see thee immediately, and we shall speak face to face. Peace be to thee. The friends salute thee. Salute the friends by name.



## THE GENERAL EPISTLE OF JUDE

<sup>1</sup> Jude, a servant of Jesus Christ, and brother of James, to the called, loved in God the Father and kept by Jesus Christ:

<sup>2</sup> Mercy and peace and love be multiplied to you.

<sup>3</sup> Beloved, while giving all diligence to write to you, I found it necessary to write to you concerning the common salvation, exhorting you to contend earnestly for the faith which was once delivered to the saints.

<sup>4</sup> For there have stealthily crept in certain men who were of old appointed beforehand for this condemnation, ungodly men, turning the grace of our God into wantonness, and denying the only Sovereign, and our Lord Jesus Christ.

<sup>5</sup> But I wish to remind you as once knowing it all, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who believed not;

<sup>6</sup> and the angels which kept not their principality, but left their own dwelling-place, he hath kept in everlasting chains under darkness unto the judgment of the great day;

<sup>7</sup> even as Sodom and Gomorrah, and the cities about them, in like manner with them giving themselves over to fornication, and going away after strange flesh, are set forth for an example, suffering the vengeance of everlasting fire.

<sup>8</sup> Yet in like manner these dreamers defile the flesh, despise dominion, and rail at dignities.

<sup>9</sup> Yet Michael the archangel, when contending with the Devil he disputed about the body of Moses, dared not bring against him a railing accusation, but said: The Lord rebuke thee.

<sup>10</sup> But these rail at the things which they know not; but what things they understand naturally, as brute beasts, in these they corrupt themselves.

<sup>11</sup> Woe to them! for they have gone in the way of Cain, and rushed on in the error of Balaam for reward, and perished in the gainsaying of Korah.

<sup>12</sup> These are the rocks in your feasts of love, feasting together without fear, feeding only themselves; clouds without water, carried away by winds; trees in late autumn, without fruit, twice dead, plucked up by the roots;

<sup>13</sup> raging waves of the sea, foaming out their own shame; wandering stars, for whom is reserved the blackness of darkness for ever.

<sup>14</sup> Yea, and against these Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord cometh in the midst of his holy myriads,

<sup>15</sup> to execute judgment upon all, and to convict all the ungodly among them of all the deeds of their ungodliness which they committed; and of all the hard things which ungodly sinners spoke against him."

<sup>16</sup> These are murmurers, complaining of their lot, walking according to their own lusts; and their mouth speaketh great swelling words; admiring men's persons, for the sake of profit.

<sup>17</sup> But do ye, beloved, remember the words which were before spoken by the apostles of our Lord Jesus Christ;

<sup>18</sup> that they told you that at the last time there would be scoffers, walking according to their own ungodly lusts.

<sup>19</sup> These are they that separate themselves, sensual, not having the Spirit.

<sup>20</sup> But do ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit,

<sup>21</sup> keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

<sup>22</sup> And some rebuke when they contend; and others save, snatching them out of the fire; and on others have compassion

<sup>23</sup> with fear, hating even the garment spotted by the flesh.

<sup>24</sup> But to him that is able to keep them from falling, and to present them faultless before the presence of his glory with exceeding joy,

<sup>25</sup> to the only God our Saviour, through Jesus Christ our Lord, is glory, majesty, dominion and power, before all time, and now, and for ever. Amen.

## THE REVELATION OF ST. JOHN THE DIVINE

<sup>1</sup> The Revelation of Jesus Christ, which God gave to him, to show to his servants what must shortly come to pass; and he sent and signified it by his angel to his servant John;

<sup>2</sup> who bore witness of the word of God, and of the testimony of Jesus Christ,—of whatever he saw.

<sup>3</sup> Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things written therein; for the time is at hand.

<sup>4</sup> John to the seven churches which are in Asia: Grace be to you, and peace, from him who is, and who was, and who is to come; and from the seven spirits which are before his throne;

<sup>5</sup> and from Jesus Christ, the faithful witness, the first-born of the dead, and the ruler of the kings of the earth. To him that loveth us, and washed us from our sins in his own blood,

<sup>6</sup> and made us a kingdom, priests to God his Father, to him be the glory and the dominion for ever. Amen.

<sup>7</sup> Behold, he cometh with the clouds, and every eye shall see him, and they who pierced him; and all the tribes of the earth shall wail because of him. Even so, Amen.

<sup>8</sup> I am the Alpha and the Omega, saith the Lord God, he who is, and who was, and who is to come, the Almighty.

<sup>9</sup> I John, your brother, and companion in the affliction and kingdom and endurance in Jesus, was in the isle that is called Patmos, on account of the word of God, and the testimony of Jesus.

<sup>10</sup> I was in the Spirit on the Lord's day; and I heard behind me a loud voice, as of a trumpet,

<sup>11</sup> saying: What thou seest, write in a book, and send it to the seven churches; to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardes, and to Philadelphia, and to Laodicea.

<sup>12</sup> And I turned to see the voice that was speaking with me; and having turned, I saw seven golden candlesticks,

<sup>13</sup> and in the midst of the candlesticks one like to a son of man, clothed with a garment reaching down to the feet, and girded at the breasts with a golden girdle.

<sup>14</sup> His head and his hairs were white as white wool, as snow; and his eyes were as a flame of fire;

15 and his feet were like fine brass, as if burning in a furnace; and his voice was as the sound of many waters.

16 And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead; and he laid his right hand on me, saying, Fear not; I am the first and the last,

18 and he that liveth; and I was dead, and behold, I am alive for evermore; and I have the keys of death and the underworld.

19 Write therefore the things which thou sawest, and the things which are, and the things which shall be after these;

20 the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks are the seven churches.

## 2

1 To the angel of the church in Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

2 I know thy works, and thy labor, and thy endurance, and that thou canst not bear evil men; and thou didst try those who say they are apostles, and are not, and didst find them liars;

3 and thou hast endurance, and hast borne on account of my name, and hast not become weary.

4 But I have this against thee, that thou hast left thy first love.

5 Remember therefore whence thou hast fallen, and repent, and do the first works; or else I will come to thee, and will remove thy candlestick out of its place, unless thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh I will give to eat of the tree of life, which is in the paradise of my God.

8 And to the angel of the church in Smyrna write: These things saith the first and the last, who was dead, and lived again:

9 I know thy affliction and poverty, (but thou art rich,) and the blasphemy of those who say they are Jews, and are not, but are a synagogue of Satan.

10 Fear not the things which thou art about to suffer. Behold, now, the Devil is about to cast some of you into

prison, that ye may be tried; and ye will have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life.

<sup>11</sup> He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt by the second death.

<sup>12</sup> And to the angel of the church in Pergamus write: These things saith he that hath the sharp two-edged sword:

<sup>13</sup> I know where thou dwellest, where the throne of Satan is; and thou holdest fast my name, and didst not deny my faith, even in the days in which Antipas was my witness, my faithful one, who was slain among you, where Satan dwelleth.

<sup>14</sup> But I have a few things against thee; thou hast there them that hold the teaching of Balaam, who taught Balak to put a stumbling-block in the way of the sons of Israel, and to eat things sacrificed to idols, and to commit fornication.

<sup>15</sup> So thou also hast men holding the teaching of the Nicolaitans, in like manner.

<sup>16</sup> Repent therefore; or else I will come to thee quickly, and will make war with them with the sword of my mouth.

<sup>17</sup> He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, I will give of the hidden manna, and will give him a white stone, and on the stone a new name written, which no one knoweth but he that receiveth it.

<sup>18</sup> And to the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like fine brass:

<sup>19</sup> I know thy works, and love, and faith, and service, and thy endurance, and that thy last works are more than the first.

<sup>20</sup> But I have this against thee, that thou sufferest thy wife Jezebel, who calleth herself a prophetess, and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols.

<sup>21</sup> And I gave her time to repent, and she will not repent of her fornication.

<sup>22</sup> Behold, I will cast her into a bed, and those who together with her commit adultery into great distress, unless they repent of her deeds.

<sup>23</sup> And her children I will slay with death; and all the churches shall know that I am he who searcheth the reins and hearts; and I will give to every one of you according to your works.

<sup>24</sup> But to you I say, the rest who are in Thyatira, as many as have not this teaching, such as have not known "the depths"

of Satan, as they speak; I put upon you no other burden;  
25 but that which ye have, hold fast till I come.

26 And he that overcometh, and he that keepeth my works to the end, to him I will give authority over the nations,—

27 and he shall rule them with a rod of iron, as the vessels of a potter are broken to shivers,—as I also have received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith to the churches.

### 3

1 And to the angel of the church in Sardes write: These things saith he who hath the seven spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the remaining things, that were ready to die; for I have not found thy works perfect before my God.

3 Remember therefore how thou hast received and heard, and keep those things, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know at what hour I will come upon thee.

4 But thou hast a few names in Sardes which have not defiled their garments; and they shall walk with me in white, for they are worthy.

5 He that overcometh, the same shall be clothed in white garments; and I will not blot out his name from the book of life, and I will acknowledge his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith to the churches.

7 And to the angel of the church in Philadelphia write: These things saith he who is holy, he who is true, he who hath the key of David; he who openeth, and no one shall shut; and shutteth, and no one shall open:

8 I know thy works; behold, I have set before thee an open door, which no one can shut; for thou hast little power, and yet hast kept my word, and hast not denied my name.

9 Behold, I will make those of the synagogue of Satan, who say they are Jews, and are not, but do lie,—behold, I will make them to come and bow down before thy feet, and to know that I have loved thee.

10 Because thou hast kept my injunction of endurance, I also will keep thee from the hour of temptation, which is

about to come upon the whole world, to try those who dwell upon the earth.

<sup>11</sup> I come quickly; hold fast that which thou hast, that no one may take thy crown.

<sup>12</sup> He that overcometh, I will make him a pillar in the temple of my God, and he shall nevermore go out; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my Gods and I will write upon him my new name.

<sup>13</sup> He that hath an ear, let him hear what the Spirit saith to the churches.

<sup>14</sup> And to the angel of the church in Laodicea write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God:

<sup>15</sup> I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.

<sup>16</sup> So then, because thou art lukewarm, and neither hot nor cold, I am about to vomit thee out of my mouth.

<sup>17</sup> Because thou sayest, I am rich, and have gotten wealth, and have need of nothing, and knowest not that thou art the wretched and the pitiable one, and poor, and blind, and naked,

<sup>18</sup> I advise thee to buy of me gold refined by fire, that thou mayst be rich; and white garments, that thou mayst be clothed, and that the shame of thy nakedness may not be made manifest; and eye-salve to anoint thine eyes, that thou mayst see.

<sup>19</sup> As many as I love, I rebuke and chasten. Be zealous therefore, and repent.

<sup>20</sup> Behold, I stand at the door, and knock; if any one hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

<sup>21</sup> He that overcometh, I will give to him to sit with me on my throne, even as I also overcame, and sat down with my Father on his throne.

<sup>22</sup> He that hath an ear, let him hear what the Spirit saith to the churches,

## 4

<sup>1</sup> After this I saw, and lo! an open door in heaven; and the former voice, which I heard as of a trumpet speaking with me, said, Come up hither, and I will show thee what things must take place after these.

<sup>2</sup> Immediately I was in the Spirit; and lo! a throne was set ha heaven, and one sat on the throne.

<sup>3</sup> And he who sat was in appearance like a jasper stone and a sardius; and there was a rainbow around the throne like in appearance to an emerald.

<sup>4</sup> And around the throne were twenty-four thrones; and upon the thrones I saw the twenty-four elders sitting, clothed in white garments, and on their heads crowns of gold.

<sup>5</sup> And out of the throne proceed lightnings, and voices and thunders; and there were seven lamps of fire burning before the throne, which are the seven spirits of God;

<sup>6</sup> and before the throne there was as it were a sea of glass like to crystal; and in the middle before the throne, and around the throne, were four living creatures full of eyes before and behind.

<sup>7</sup> And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had the face of a man, and the fourth living creature was like a flying eagle.

<sup>8</sup> And the four living creatures, having each of them six wings, around and within are full of eyes; and they have no rest day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come.

<sup>9</sup> And when the living creatures give glory, and honor, and thanksgiving to him that sitteth on the throne, who liveth for ever and ever,

<sup>10</sup> the twenty-four elders fall down before him that sitteth on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

<sup>11</sup> Worthy art thou, O Lord, and our God, to receive the glory, and the honor, and the power; for thou didst create all things, and on account of thy will they were, and were created.

## 5

<sup>1</sup> And I saw in the right hand of him that sat on the throne a book written within and without, sealed fast with seven seals.

<sup>2</sup> And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose its seals?

<sup>3</sup> And no one in heaven, nor on the earth, nor under the earth, was able to open the book, nor to look thereon.

<sup>4</sup> And I wept much, because no one was found worthy to open the book, nor to look thereon.

<sup>5</sup> And one of the elders saith to me, Weep not; behold, the Lion that is of the tribe of Judah, the shoot from David, conquered, he that openeth the book, and its seven seals.



<sup>6</sup> And I saw, between the throne and the four living creatures and the elders, a Lamb standing, as if it had been slain, having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth.

<sup>7</sup> And he came and took the book out of the right hand of him that sat upon the throne.

<sup>8</sup> And when he had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints.

<sup>9</sup> And they sing a new song, saying, Thou art worthy to take the book, and to open its seals; for thou wast slain, and hast redeemed to God by thy blood men out of every tribe and tongue and people and nation,

<sup>10</sup> and hast made them a kingdom and priests, and they reign on the earth.

<sup>11</sup> And I saw, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands;

<sup>12</sup> saying with a loud voice, Worthy is the Lamb that was slain to receive the power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

<sup>13</sup> And every creature which is in heaven, and those which are on the earth and under the earth, and on the sea, and the things in them, I heard them all saying, To him that sitteth upon the throne, and to the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever.

<sup>14</sup> And the four living creatures said Amen. And the elders fell down and worshipped.

## 6

<sup>1</sup> And I saw when the Lamb opened one of the seven seals, and I heard, as it were the voice of thunder, one of the four living creatures saying, Come!

<sup>2</sup> And I saw, and lo! a white horse, and he that sat on him, having a bow; and a crown was given to him, and he went forth conquering, and to conquer.

<sup>3</sup> And when he had opened the second seal, I heard the second living creature saying, Come!

<sup>4</sup> And there went forth another horse, that was red; and to him that sat thereon it was given to take peace from the earth, and that men should slay one another; and there was given to him a great sword.

<sup>5</sup> And when he had opened the third seal, I heard the third living creature saying, Come! And I saw, and lo! a

black horse, and he that sat on him, having a pair of scales in his hand.

<sup>6</sup> And I heard a voice in the midst of the four living creatures, saying, A quart of wheat for a denary, and three quarts of barley for a denary; and, Hurt not the oil and the wine.

<sup>7</sup> And when he had opened the fourth seal, I heard the fourth living creature saying, Come!

<sup>8</sup> And I saw, and lo! a pale horse, and the name of him that sat on him was Death; and the underworld was following with him; and there was given to them power over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth.

<sup>9</sup> And when he had opened the fifth seal, I saw under the altar the souls of them that were slain on account of the word of God, and on account of the testimony which they had borne;

<sup>10</sup> and they cried with a loud voice, saying, How long, O Lord, the holy and true, dost thou not judge and avenge our blood on those who dwell on the earth?

<sup>11</sup> And a white robe was given to them, and it was said to them that they should rest yet for a time, until their fellow-servants also and their brethren, that were about to be killed as they were, should finish their course.

<sup>12</sup> And I saw when he had opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood,

<sup>13</sup> and the stars of heaven fell to the earth, as a fig-tree casteth its untimely figs when shaken by a great wind;

<sup>14</sup> and the heaven passed off, as a scroll when it is rolled up, and every mountain and island were moved out of their places;

<sup>15</sup> and the kings of the earth, and the great men, and the chief captains, and the rich men, and the strong men, and every bondman and freeman hid themselves in the caves and in the rocks of the mountains;

<sup>16</sup> and they say to the mountains and the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb;

<sup>17</sup> for the great day of his wrath is come, and who is able to stand?

## 7

<sup>1</sup> And after this, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, nor on the sea, nor on any tree.

<sup>2</sup> And I saw another angel coming up from the rising of the sun, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

<sup>3</sup> saying, Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God on their foreheads.

<sup>4</sup> And I heard the number of the sealed. A hundred and forty-four thousand were sealed out of all the tribes of the sons of Israel.

<sup>5</sup> Out of the tribe of Judah were sealed twelve thousand; out of the tribe of Reuben, twelve thousand; out of the tribe of Gad, twelve thousand;

<sup>6</sup> out of the tribe of Asher, twelve thousand; out of the tribe of Naphtali, twelve thousand; out of the tribe of Manasseh, twelve thousand;

<sup>7</sup> out of the tribe of Simeon, twelve thousand; out of the tribe of Levi, twelve thousand; out of the tribe of Issachar, twelve thousand;

<sup>8</sup> out of the tribe of Zebulun, twelve thousand; out of the tribe of Joseph, twelve thousand; out of the tribe of Benjamin twelve thousand were sealed.

<sup>9</sup> After these things I saw, and lo! a great multitude, which no one could number, out of every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palms in their hands.

<sup>10</sup> And they cry with a loud voice, saying, Salvation to our God who sitteth upon the throne, and to the Lamb.

<sup>11</sup> And all the angels were standing around the throne and the elders and the four living creatures, and they fell before the throne on their faces, and worshipped God,

<sup>12</sup> saying, Amen; the blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the might, be to our God, for ever and ever.

<sup>13</sup> And one of the elders answered, saying to me, These who are clothed in the white robes, who are they, and whence came they?

<sup>14</sup> And I said to him, My lord, thou knowest. And he said to me, These are they who come out of the great tribulation, and they washed their robes and made them white in the blood of the Lamb.

<sup>15</sup> Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne will make his abode with them.

<sup>16</sup> They shall hunger no more, nor thirst any more; neither shall the sun fall upon them, nor any burning heat;

<sup>17</sup> for the Lamb who is in the midst before the throne is a shepherd to them, and leadeth them to the fountains of

the waters of life; and God will wipe away every tear from their eyes.

## 8

<sup>1</sup> And when he had opened the seventh seal, there was silence in heaven about half an hour.

<sup>2</sup> And I saw the seven angels who stand before God; and there were given to them seven trumpets.

<sup>3</sup> And another angel came, and stood at the altar, having a golden censer; and there was given to him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne.

<sup>4</sup> And the smoke of the incense went up with the prayers of the saints before God out of the angel's hand.

<sup>5</sup> And the angel took the censer, and filled it from the fire of the altar, and cast it upon the earth; and there followed thunders, and lightnings, and voices, and an earthquake.

<sup>6</sup> And the seven angels who had the seven trumpets prepared themselves to sound.

<sup>7</sup> And the first sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

<sup>8</sup> And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea;

<sup>9</sup> and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

<sup>10</sup> And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of waters.

<sup>11</sup> And the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

<sup>12</sup> And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and the day shone not for a third part of it, and the night in like manner.

<sup>13</sup> And I saw, and heard an eagle flying in mid-heaven, saying with a loud voice, Woe, woe, woe, to those who dwell on the earth, by reason of the remaining voices of the trumpet of the three angels who are yet to sound!

## 9

<sup>1</sup> And the fifth angel sounded, and I saw a star fallen out of heaven to the earth, and to him was given the key of the pit of the abyss;

<sup>2</sup> and he opened the pit of the abyss. And there went up a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit.

<sup>3</sup> And out of the smoke went forth locusts upon the earth, and to them was given power, as the scorpions of the earth have power;

<sup>4</sup> and it was commanded them that they should not hurt the grass of the earth, nor any green thing, nor any tree, but only those men who have not the seal of God upon their foreheads;

<sup>5</sup> and it was given to them that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when it hath struck a man.

<sup>6</sup> And in those days men will seek death, and shall not find it; and will desire to die, and death will flee from them.

<sup>7</sup> And the shapes of the locusts were like horses prepared for battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men;

<sup>8</sup> and they had hair as the hair of women, and their teeth were as the teeth of lions.

<sup>9</sup> And they had breastplates like breastplates of iron, and the sound of their wings was as the sound of chariots of many horses running to battle.

<sup>10</sup> And they have tails like scorpions, and stings; and in their tails is their power to hurt men five months.

<sup>11</sup> They have over them a king, the angel of the abyss, whose name in the Hebrew tongue is Abaddon, but in the Greek he hath for his name Apollyon.

<sup>12</sup> The first woe is past; behold, two woes more are yet to come.

<sup>13</sup> And the sixth angel sounded, and I heard a voice out of the four horns of the golden altar, which is before God,

<sup>14</sup> saying to the sixth angel who had the trumpet, Loose the four angels who are bound at the great river Euphrates.

<sup>15</sup> And the four angels were loosed, who were in readiness for the hour, and day, and month, and year, to slay the third part of men.

<sup>16</sup> And the number of the armies of the horsemen was two hundred thousand thousand; I heard the number of them.

<sup>17</sup> And thus I saw the horses in the vision, and those who sat on them, having breastplates of a fiery, and a dark blue, and a brimstone color; and the heads of the horses were as the heads of lions, and out of their mouths issued fire, and smoke, and brimstone.

<sup>18</sup> By these three plagues was the third part of men killed, by the fire, and the smoke, and the brimstone, which issued out of their mouths.

<sup>19</sup> For the power of the horses is in their mouth, and in their tails; for their tails are like to serpents, having heads; and with them they do hurt.

<sup>20</sup> And the rest of men, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, and of silver, and of brass, and of stone, and of wood, which can neither see; nor hear, nor walk;

<sup>21</sup> and they did not repent of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

## 10

<sup>1</sup> And I saw another strong angel coming down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was like the sun, and his feet as pillars of fire.

<sup>2</sup> And he had in his hand a little book open. And he set his right foot upon the sea, and the left upon the land;

<sup>3</sup> and he cried with a loud voice, as a lion roars. And when he had cried, the seven thunders uttered their voices.

<sup>4</sup> And when the seven thunders had spoken, I was about to write; and I heard a voice from heaven saying, Seal up the things which the seven thunders spoke, and write them not.

<sup>5</sup> And the angel whom I saw standing upon the sea, and upon the land, lifted up his right hand to heaven,

<sup>6</sup> and swore by him who liveth for ever and ever, who created the heaven, and the things therein, and the earth and the things therein, and the sea, and the things therein, that there should be no longer delay;

<sup>7</sup> but in the days of the voice of the seventh angel, when he is about to sound, then should be finished the mystery of God, as he declared the glad tidings to his servants the prophets.

<sup>8</sup> And the voice which I heard out of heaven I heard again speaking to me, and saying: Go, take the little book which is open in the hand of the angel who is standing upon the sea, and upon the land.

<sup>9</sup> And I went to the angel, telling him to give me the little book. And he saith to me, Take it, and eat it up; and it will make thy stomach bitter, but in thy mouth it will be sweet as honey.

<sup>10</sup> And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and when I had eaten it, my stomach became bitter.

<sup>11</sup> And it was said to me, Thou must again prophesy concerning many peoples, and nations, and tongues, and kings.

## 11

<sup>1</sup> And there was given me a reed like to a staff, a voice saying: Rise, and measure the temple of God, and the altar, and them that worship therein;

<sup>2</sup> but the court which is outside the temple, leave out, and measure it not, for it hath been given to the gentiles; and the holy city will they tread under foot forty-two months.

<sup>3</sup> And I will give power to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth.

<sup>4</sup> These are the two olive-trees, and the two candlesticks, which stand before the Lord of the earth.

<sup>5</sup> And if any one designs to hurt them, fire goeth out of their mouth, and devoureth their enemies; and if any one designs to hurt them, he must in this manner be killed.

<sup>6</sup> These have power to shut heaven, that it rain not in the days of their prophecy; and have power over the waters, to turn them to blood, and to smite the earth with every plague, as often as they will.

<sup>7</sup> And when they shall have finished their testimony, the beast that cometh up out of the abyss will make war against them, and will overcome them, and kill them.

<sup>8</sup> And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where their Lord also was crucified.

<sup>9</sup> And some from among the peoples, and tribes, and tongues, and nations, will look upon their dead bodies three days and a half, and will not suffer their dead bodies to be put into a tomb.

<sup>10</sup> And they that dwell upon the earth will rejoice over them, and make merry, and will send gifts to one another, because these two prophets tormented those who dwelt on the earth.

<sup>11</sup> And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon those who saw them.

<sup>12</sup> And they heard a loud voice from heaven, saying to them, Come up hither; and they went up into heaven in a cloud; and their enemies beheld them.

<sup>13</sup> And in that hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain seven thousand men; and the rest became afraid, and gave glory to the God of heaven.

<sup>14</sup> The second woe is past; behold, the third woe cometh quickly.

<sup>15</sup> And the seventh angel sounded, and there followed loud voices in heaven, saying, The kingdom of the world is become the kingdom of our Lord and of his Christ, and he will reign for ever and ever.

<sup>16</sup> And the twenty-four elders, who sat before God on their thrones, fell upon their faces, and worshipped God,

<sup>17</sup> saying, We give thanks to thee, O Lord God Almighty, who art and who wast, because thou hast taken thy great power, and hast reigned.

<sup>18</sup> And the nations were enraged, and thy wrath is come, and the time of the dead to be judged, and to give the reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy the destroyers of the earth.

<sup>19</sup> And the temple of God was opened in heaven, and the ark of his covenant was seen in his temple; and there were lightnings, and voices, and thunders, and an earthquake, and a great hailstorm.

## 12

<sup>1</sup> And a great sign was seen in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;

<sup>2</sup> and being with child she crieth out, travailing in birth, and pained to be delivered.

<sup>3</sup> And another sign was seen in heaven; and behold, a great red dragon, having seven heads and ten horns, and on his heads seven diadems;

<sup>4</sup> and his tail dragged the third part of the stars of heaven, and cast them to the earth. And the dragon standeth before the woman who was about to bring forth, that when she hath brought forth he may devour her child.



<sup>5</sup> And she brought forth a man-child, who is to rule all the nations with a rod of iron; and her child was caught up to God, and to his throne.

<sup>6</sup> And the woman fled into the wilderness, where she hath a place prepared by God, that they should nourish her there a thousand two hundred and sixty days.

<sup>7</sup> And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels,

<sup>8</sup> and prevailed not; neither was their place found any more in heaven.

<sup>9</sup> And the great dragon was cast down, the old serpent, called the Devil and Satan, who deceiveth the whole world; he was cast down to the earth, and his angels were cast down with him.

<sup>10</sup> And I heard a loud voice in heaven, saying, Now is come the salvation and the power and the kingdom of our God, and the authority of his Christ; for the accuser of our brethren is cast down, who accused them before our God day and night;

<sup>11</sup> and they conquered him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their lives, even to death.

<sup>12</sup> Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the earth and the sea! for the Devil is come down to you, having great wrath, because he knoweth that he hath but a short time.

<sup>13</sup> And when the dragon saw that he was cast down to the earth, he persecuted the woman who brought forth the man-child.

<sup>14</sup> And to the woman were given the two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

<sup>15</sup> And the serpent cast out of his mouth water as a river, after the woman, that he might cause her to be carried away by the river.

<sup>16</sup> And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth.

<sup>17</sup> And the dragon was enraged at the woman, and went away to make war with the rest of her offspring, who keep the commandments of God, and maintain the testimony to Jesus.

## 13

<sup>1</sup> And I stood upon the sand of the sea. And I saw a beast

coming up out of the sea, having ten horns and seven heads, and upon his horns ten diadems, and upon his heads names of blasphemy.

<sup>2</sup> And the beast which I saw was like a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his power, and his throne, and great authority.

<sup>3</sup> And I saw one of his heads as it were wounded to death; and his deadly wound was healed. And the whole earth wondered after the beast.

<sup>4</sup> And they worshipped the dragon, because he gave the authority to the beast; and they worshipped the beast, saying, Who is like to the beast, and who is able to make war with him?

<sup>5</sup> And there was given to him a mouth speaking great things and blasphemy; and power was given to him to work forty-two months.

<sup>6</sup> And he opened his mouth in blasphemies against God, to blaspheme his name, and his tabernacle, and those who dwell in heaven.

<sup>7</sup> And it was given to him to make war with the saints, and to overcome them; and power was given him over every tribe, and people, and tongue, and nation.

<sup>8</sup> And all who dwell on the earth wilt worship him, every one whose name hath not been written in the book of life of the Lamb that was slain from the foundation of the world.

<sup>9</sup> If any one hath an ear, let him hear.

<sup>10</sup> If any one [[leadeth]] into captivity he shall go into captivity; if any one shall kill with the sword, he must be killed with the sword. Here is the endurance and the faith of the saints.

<sup>11</sup> And I saw another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon.

<sup>12</sup> And he exerciseth all the authority of the first beast in his presence; and causeth the earth and those who dwell therein to worship the first beast, whose deadly wound was healed.

<sup>13</sup> And he doeth great signs, so that he even causeth fire to come down from heaven on the earth, in the sight of men.

<sup>14</sup> And he deceiveth them that dwell on the earth, by reason of the signs which it was given him to do in the presence of the beast; commanding those who dwell on the earth to make an image to the beast which had the wound by a sword, and lived.

<sup>15</sup> And it was given to him to give breath to the image of the beast, that the image of the beast should even speak,

and cause that all who did not worship the image of the beast should be killed.

<sup>16</sup> And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, to receive a mark on their right hand, or on their forehead;

<sup>17</sup> and that no one shall be able to buy or sell, except him that hath the mark, the name of the beast, or the number of his name.

<sup>18</sup> Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man, and his number is six hundred and sixty-six.

## 14

<sup>1</sup> And I saw, and lo! the Lamb stood on Mount Zion, and with him a hundred and forty-four thousand, having his name and the name of his Father written on their foreheads.

<sup>2</sup> And I heard a voice from heaven, as the voice of many waters, and as the voice of loud thunder; and the voice which I heard was as that of harpers, harping with their harps.

<sup>3</sup> And they sing a new song before the throne, and before the four living creatures and the elders; and no one was able to learn the song but the hundred and forty-four thousand, who were redeemed from the earth.

<sup>4</sup> These are they who were not defiled with women; for they are virgins. These are they who follow the Lamb wherever he goeth. These were redeemed from among men, a first-fruits to God and to the Lamb.

<sup>5</sup> And in their mouth was found no falsehood; for they are without fault.

<sup>6</sup> And I saw another angel flying in mid-heaven, having an everlasting message of good tidings to proclaim to those who dwell on the earth, and to every nation, and tribe, and tongue, and people;

<sup>7</sup> saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made the heaven, and the earth, and sea, and fountains of waters.

<sup>8</sup> And another, a second angel, followed, saying: Fallen, fallen is Babylon the great, which hath made all the nations drink of the wine of the wrath of her fornication.

<sup>9</sup> And another, a third angel, followed them, saying with a loud voice: If any one worship the beast and his image, and receive the mark on his forehead or on his hand,

<sup>10</sup> the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and

brimstone in the presence of the angels, and in the presence of the Lamb.

<sup>11</sup> And the smoke of their torment goeth up for ever and ever; and they have no rest day or night, who worshiped the beast and his image, and whoever receiveth the mark of his name.

<sup>12</sup> Here is the endurance of the saints, who keep the commandments of God, and the faith of Jesus.

<sup>13</sup> And I heard a voice from heaven, saying, Write, Blessed are the dead, who die in the Lord from henceforth. Yea, saith the Spirit, that they shall rest from their labors; and their works do follow them.

<sup>14</sup> And I saw, and lo! a white cloud, and upon the cloud one sat like to a son of man, having on his head a golden crown, and in his hand a sharp sickle.

<sup>15</sup> And another angel came out of the temple, crying with a loud voice to him who sat on the cloud, Thrust in thy sickle, and reap, for the time to reap is come, because the harvest of the earth is ripe.

<sup>16</sup> And he who sat on the cloud thrust in his sickle upon the earth; and the earth was reaped.

<sup>17</sup> And another angel came out of the temple which is in heaven, he also having a sharp sickle.

<sup>18</sup> And another angel came out from the altar, who had power over fire; and he cried with a loud cry to him who had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for the grapes of the earth are fully ripe.

<sup>19</sup> And the angel thrust in his sickle into the earth, and gathered the fruit of the vine of the earth, and cast it into the great wine-press of the wrath of God.

<sup>20</sup> And the wine-press was trodden outside the city, and blood came out of the winepress, even to the bits of the horses, to the distance of a thousand six hundred furlongs.

## 15

<sup>1</sup> And I saw another sign in heaven, great and marvelous seven angels, having seven plagues, which are the last, because in them is completed the wrath of God.

<sup>2</sup> And I saw as it were a sea of glass mingled with fire, and those who had gained the victory over the beast, and over his image, and over the number of his name, standing at the sea of glass, having harps of God.

<sup>3</sup> And they sing the song of Moses the servant of God, and the song of the Lamb, saying: Great and marvelous are thy

works, Lord God Almighty; just and true are thy ways, thou King of the nations;

<sup>4</sup> who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee, because thy judgments are made manifest.

<sup>5</sup> And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened;

<sup>6</sup> and the seven angels who had the seven plagues came forth, clothed in pure shining linen, and girded about the breasts with golden girdles.

<sup>7</sup> And one of the four living creatures gave to the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever.

<sup>8</sup> And the temple was filled with smoke from the glory of God, and from his power; and no one was able to enter the temple, till the seven plagues of the seven angels were completed.

## 16

<sup>1</sup> And I heard a loud voice out of the temple, saying to the seven angels, Go, and pour out the seven vials of the wrath of God upon the earth.

<sup>2</sup> And the first departed, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men who had the mark of the beast, and who worshipped his image.

<sup>3</sup> And the second poured out his vial into the sea; and it became blood, as of a dead man, and every living thing died, that was in the sea.

<sup>4</sup> And the third poured out his vial into the rivers and fountains of waters; and they became blood.

<sup>5</sup> And I heard the angel of the waters saying, Righteous art thou, who art and wast holy, because thou hast judged thus;

<sup>6</sup> for they shed the blood of saints and prophets, and thou hast given them blood to drink; they deserve it.

<sup>7</sup> And I heard the altar saying, Even so, Lord God Almighty! true and righteous are thy judgments.

<sup>8</sup> And the fourth poured out his vial upon the sun; and it was given to it to scorch men with fire;

<sup>9</sup> and men were scorched with great heat. And men blasphemed the name of God, who had the power over these plagues; and they repented not, to give him glory.

<sup>10</sup> And the fifth poured out his vial upon the throne of the beast; and his kingdom became darkened; and they gnawed their tongues for pain,

<sup>11</sup> and blasphemed the God of heaven, because of their pains and because of their sores; and they repented not of their deeds.

<sup>12</sup> And the sixth poured out his vial upon the great river, the Euphrates; and the water thereof was dried up, that the way of the kings who are from the rising of the sun might be prepared.

<sup>13</sup> And I saw come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs;

<sup>14</sup> for they are the spirits of demons, working signs, which go forth to the kings of the whole world, to gather them to the battle of that great day of God Almighty.

<sup>15</sup> Behold, I come as a thief; blessed is he that watcheth, and keepeth his garments, that he may not walk naked, and his shame be seen.

<sup>16</sup> And he gathered them together into the place called in the Hebrew tongue, Harmagedon.

<sup>17</sup> And the seventh poured out his vial upon the air; and there came forth a loud voice from the temple, from the throne, saying, It is done.

<sup>18</sup> And there followed lightnings, and voices, and thunders, and there was a great earthquake, such as there was not since there was a man upon the earth, so mighty an earthquake, and so great.

<sup>19</sup> And the great city was divided into three parts, and the cities of the nations fell; and Babylon the great was remembered before God, to give to her the cup of the wine of the fierceness of his wrath.

<sup>20</sup> And every island fled away, and no mountains were found;

<sup>21</sup> and there came down from heaven upon men a great storm of hail, every stone weighing about a talent; and men blasphemed God on account of the plague of the hail; for the plague thereof was exceeding great.

## 17

<sup>1</sup> And there came one of the seven angels who had the seven vials, and talked with me, saying, Come hither; I will show thee the judgment of the great harlot that sitteth upon the many waters;

<sup>2</sup> with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication.

<sup>3</sup> So he carried me away in the Spirit into the wilderness. And I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

<sup>4</sup> And the woman was clothed in purple and scarlet, decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and the impurities of the fornication of the earth,

<sup>5</sup> and upon her forehead a name written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.

<sup>6</sup> And I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus. And when I saw her, I wondered with great wonder.

<sup>7</sup> And the angel said to me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and the ten horns.

<sup>8</sup> The beast which thou sawest, was, and is not, and is to come up out of the abyss, and goeth into perdition; and they that dwell on the earth, whose names have not been written in the book of life from the foundation of the world, will wonder, when they see the beast, that he was, and is not, and yet will come.

<sup>9</sup> Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

<sup>10</sup> And they are seven kings; five of them are fallen, one is; the other is not yet come, and when he hath come, he must remain a short time.

<sup>11</sup> And the beast that was, and is not, he is an eighth, and is of the seven, and goeth into perdition.

<sup>12</sup> And the ten horns which thou sawest are ten kings, who have received no kingdom as yet, but receive authority as kings one hour with the beast.

<sup>13</sup> These have one mind, and give their power and authority to the beast.

<sup>14</sup> These will make war with the Lamb; and the Lamb will overcome them, because he is Lord of lords, and King of kings: and they who are with him are called, and chosen, and faithful.

<sup>15</sup> And he saith to me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues.

<sup>16</sup> And the ten horns which thou sawest, and the beast, these will hate the harlot, and will make her desolate and naked, and will eat her flesh, and will burn her up with fire.

<sup>17</sup> For God hath put in their hearts to do his will, and to form one purpose, and to give their kingdom to the beast,

until the words of God shall be fulfilled.

<sup>18</sup> And the woman which thou sawest is the great city, which reigneth over the kings of the earth.

## 18

<sup>1</sup> After these things I saw another angel coming down from heaven, having great power; and the earth was lightened with his glory.

<sup>2</sup> And he cried with a strong voice, saying: Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a cage of every unclean and hateful bird;

<sup>3</sup> for all the nations have drunk of the wine of the wrath of her fornication, and the kings of the earth committed fornication with her, and the merchants of the earth became rich out of the abundance of her luxury.

<sup>4</sup> And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues;

<sup>5</sup> for her sins have reached to heaven, and God hath remembered her iniquities.

<sup>6</sup> Requite her even as she requited, and render to her double according to her works; in the cup which she mixed, mix to her double.

<sup>7</sup> As much as she glorified herself and lived luxuriously, so much torment and mourning give her. For she saith in her heart, I sit a queen, and am no widow, and shall see no mourning;

<sup>8</sup> therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be burned up with fire; for strong is the Lord God who judged her.

<sup>9</sup> And the kings of the earth who committed fornication and lived luxuriously with her shall weep and lament for her, when they see the smoke of her burning,

<sup>10</sup> standing afar off for the fear of her torment, saying, Alas, alas, the great city! Babylon, the mighty city! for in one hour is thy judgment come.

<sup>11</sup> And the merchants of the earth weep and mourn over her, because no one buyeth their merchandise any more;

<sup>12</sup> merchandise of gold and of silver, and of precious stones and of pearls, and of fine linen and of purple, and of silk and of scarlet; and all citron wood, and all manner of vessels of ivory, and all manner of vessels of most costly wood, and of brass, and iron, and marble;

<sup>13</sup> and cinnamon, and amomum, and odors, and ointment, and frankincense, and wine, and oil, and fine flour, and



wheat, and cattle, and sheep; and merchandise of horses and chariots and slaves; and souls of men.

<sup>14</sup> And the fruits that thy soul desired are departed from thee, and all thy dainty and splendid things are perished from thee, and thou shalt find them no more.

<sup>15</sup> The merchants of these things, who became rich by her, shall stand afar off for the fear of her torment, weeping and mourning,

<sup>16</sup> saying: Alas, alas, the great city, that was clothed in tilde linen and purple and scarlet, and decked with gold and precious stones and pearls!

<sup>17</sup> for in one hour so great wealth is made desolate. And every pilot, and every one that saileth to any place, and mariners, and as many as trade by sea, stood afar off,

<sup>18</sup> and cried out when they saw the smoke of her burning, saying, What city is like the great city!

<sup>19</sup> And they cast dust on their heads, and cried out, weeping and mourning, saying: Alas, alas, the great city, whereby were made rich all that had ships in the sea by reason of her wealth! for in one hour she is made desolate.

<sup>20</sup> Rejoice over her, thou heaven, and ye saints and ye apostles and ye prophets! for God hath avenged you on her.

<sup>21</sup> And a strong angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall Babylon the great city be thrown down, and shall never more be found.

<sup>22</sup> And the sound of harpers, and of musicians, and of pipers, and of trumpeters shall be heard in thee no more, and no craftsman, of whatever craft, shall be found any more in thee, and the sound of a millstone shall never more be heard in thee,

<sup>23</sup> and the light of a lamp shall shine no more in thee, and the voice of the bridegroom and of the bride shall be heard in thee no more; for thy merchants were the great men of the earth; for by thy sorcery were all the nations deceived.

<sup>24</sup> And in her was found the blood of prophets, and of saints, and of all that have been slain upon the earth.

## 19

<sup>1</sup> After these things I heard as it were a loud voice of a great multitude in heaven, saying, Hallelujah I The salvation, and the glory, and the power, belong to our God;

<sup>2</sup> for true and righteous are his judgments; for he hath judged the great harlot, who corrupted the earth with her fornication, and hath avenged the blood of his servants at her hand.

<sup>3</sup> And a second time they said, Hallelujah! and her smoke goeth up for ever and ever.

<sup>4</sup> And the twenty-four elders and the four living creatures fell down and worshipped God that sat on the throne, saying, Amen, hallelujah!

<sup>5</sup> And a voice came forth from the throne, saying, Praise our God, all ye his servants, and ye that fear him, the small and the great.

<sup>6</sup> And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah! for the Lord our God the Almighty reigneth.

<sup>7</sup> Let us rejoice and exult, and we will give to him the glory; for the marriage of the Lamb is come, and his wife hath made herself ready;

<sup>8</sup> and it was given to her that she should be clothed in fine linen, shining and pure. For the fine linen is the righteousness of the saints.

<sup>9</sup> And he saith to me, Write, Blessed are they who are called to the marriage-supper of the Lamb. And he saith to me, These are the true words of God.

<sup>10</sup> And I fell at his feet to worship him; and he saith to me, See thou do it not; I am a fellow-servant of thee, and of thy brethren who maintain the testimony to Jesus; worship God. For the testimony to Jesus is the spirit of prophecy.

<sup>11</sup> And I saw heaven opened, and behold, a white horse, and he who sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

<sup>12</sup> His eyes were a flame of fire, and on his head were many diadems; and he had names written, and a name written which no one knoweth but he himself;

<sup>13</sup> and he was clothed with a garment dipped in blood; and his name is called, The Word of God.

<sup>14</sup> And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure.

<sup>15</sup> And out of his mouth goeth a sharp sword, that with it he may smite the nations; and he will rule them with a rod of iron; and he treadeth the wine-press of the fierceness of the wrath of God Almighty.

<sup>16</sup> And he hath on his garment and on his thigh a name written: KING OF KINGS, AND LORD OF LORDS.

<sup>17</sup> And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-heaven, Come, gather yourselves together to the great supper of God;

18 that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of those who sit on them, and the flesh of all men, both free and bond, lieth small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him who sat on the horse, and against his army.

20 And the beast was seized and he who was with him, the false prophet who wrought the signs in his presence, with which he deceived those who received the mark of the beast, and who worshipped his image; the two were cast alive into the lake of fire burning with brimstone.

21 And the rest were slain with the sword of him who sat upon the horse, the sword which proceeded out of his mouth; and all the birds were glutted with their flesh.

## 20

1 And I saw an angel coming down from heaven, having the key of the abyss, and a great chain in his hand.

2 And he laid hold of the dragon, the old serpent, which is the Devil and Satan, and bound him a thousand years,

3 and cast him into the abyss, and shut him up and set a seal over him, that he may deceive the nations no more, till the thousand years are ended: after that he must be loosed for a short time.

4 And I saw thrones; and they sat on them, and judgment was given to them; and I saw the souls of those beheaded on account of the testimony to Jesus, and on account of the word of God, and of all who had not worshipped the beast, nor his image, and had not received his mark upon their forehead, or upon their hand; and they lived, and reigned with Christ a thousand years.

5 And the rest of the dead lived not until the thousand years were ended. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection; on these the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are ended, Satan will be loosed out of his prison;

8 and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war, the number of whom is as the sand of the sea.

<sup>9</sup> And they went up upon the breadth of the earth, and encompassed the camp of the saints, and the beloved city; and fire came down out of heaven, and devoured them.

<sup>10</sup> And the Devil who deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they will be tormented day and night for ever and ever.

<sup>11</sup> And I saw a great white throne, and him who sat on it, from whose face the earth and the heaven fled away, and no place was found for them.

<sup>12</sup> And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged out of the things written in the books, according to their works.

<sup>13</sup> And the sea gave up the dead which were in it, and death and the underworld gave up the dead which were in them; and they were judged each one according to his works.

<sup>14</sup> And death and the underworld were cast into the lake of fire; this is the second death, the lake of fire.

<sup>15</sup> And if any one was not found written in the book of life, he was cast into the lake of fire.

## 21

<sup>1</sup> And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more.

<sup>2</sup> And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

<sup>3</sup> And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they will be his people, and God himself will be with them, their God;

<sup>4</sup> and God will wipe away every tear from their eyes, and death shall be no more, neither shall mourning, nor crying, nor pain be any more; for the former things are passed away.

<sup>5</sup> And he that sat upon the throne said, Behold, I make all things new. And he saith, Write; for these words are faithful and true.

<sup>6</sup> And he said to me, All things are accomplished. I am the Alpha and the Omega, the beginning and the end. To him that thirsteth I will give of the fountain of the water of life freely.

<sup>7</sup> He that overcometh shall inherit these things, and I will be his God, and he shall be my son.

<sup>8</sup> But the cowardly, and unbelieving, and the polluted with abominations, and murderers, and fornicators, and sorcerers, and idolaters, and all the liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

<sup>9</sup> And there came one of the seven angels who had the seven vials filled with the seven last plagues, and talked with me, saying, Come hither; I will show thee the bride, the wife of the Lamb.

<sup>10</sup> And he carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God,

<sup>11</sup> having the glory of God; her light was like to a most precious stone, as it were a jasper stone, clear as crystal;

<sup>12</sup> having a wall great and high; having twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the sons of Israel;

<sup>13</sup> on the east, three gates; and on the north, three gates; and on the south, three gates; and on the west, three gates.

<sup>14</sup> And the wall of the city had twelve foundation-stones, and on them the twelve names of the twelve apostles of the Lamb.

<sup>15</sup> And he who talked with me had for a measure a golden reed, to measure the city, and the gates thereof, and the wall thereof.

<sup>16</sup> And the city lieth four-square, and its length is as great as its breadth. And he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

<sup>17</sup> And he measured the wall thereof, a hundred and forty-four cubits, according to a man's measure, which is that of an angel.

<sup>18</sup> And the material of its wall was jasper; and the city was of pure gold, like to clear glass.

<sup>19</sup> The foundation-stones of the wall of the city were adorned with all manner of precious stones: the first foundation-stone was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

<sup>20</sup> the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth; the twelfth, amethyst.

<sup>21</sup> And the twelve gates were twelve pearls; every several gate was of one pearl. And the street of the city was pure gold, like transparent glass.

<sup>22</sup> And I saw no temple therein; for the Lord God Almighty

is its temple, and the Lamb.

<sup>23</sup> And the city hath no need of the sun, nor of the moon, to shine upon it; for the glory of God lightened it, and the Lamb is the light thereof.

<sup>24</sup> And the nations will walk by the light of it; and the kings of the earth bring their glory into it;

<sup>25</sup> and the gates of it shall not be shut by day, for there will be no night there;

<sup>26</sup> and they will bring the glory and the honor of the nations into it.

<sup>27</sup> And there shall not enter into it anything unclean, or that worketh abomination and falsehood; but only they that are written in the Lamb's book of life.

## 22

<sup>1</sup> And he showed me a river of water of life, clear as crystal, coming out of the throne of God and of the Lamb.

<sup>2</sup> Between the street of the city and the river, on one side and on the other, is the tree of life, bearing twelve kinds of fruit, and yielding its fruit every month; and the leaves of the tree are for the healing of the nations.

<sup>3</sup> And there shall be no more curse; and the throne of God and of the Lamb will be in it, and his servants will serve him;

<sup>4</sup> and they will see his face, and his name will be upon their foreheads.

<sup>5</sup> And there will be no night, and no need of lamp or light, for the Lord God will shine upon them; and they will reign for ever and ever.

<sup>6</sup> And he said unto me, These words are faithful and true; and the Lord God of the spirits of the prophets sent his angel to show to his servants what must shortly come to pass.

<sup>7</sup> And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

<sup>8</sup> And I John am he who heard and saw these things; and when I had heard and when I had seen, I fell down to worship before the feet of the angel who showed me these things.

<sup>9</sup> And he saith to me, See thou do it not; I am a fellow-servant of thee, and of thy brethren the prophets, and of those who keep the words of this book; worship God.

<sup>10</sup> And he saith to me, Seal not the words of the prophecy of this book; the time is at hand.

<sup>11</sup> He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still; and he that is righteous, let him do righteousness still, and he that is holy, let him be holy still.

<sup>12</sup> Behold, I come quickly, and my reward is with me, to give to every one according as his work is.

<sup>13</sup> I am the Alpha and the Omega, the first and the last, the beginning and the end.

<sup>14</sup> Blessed are they that wash their robes, that they may have a right to the tree of life, and may enter by the gates into the city.

<sup>15</sup> Without are dogs, and sorcerers, and fornicators, and murderers, and idolaters, and whoever loveth and practiseth falsehood.

<sup>16</sup> I Jesus sent my angel to testify these things to you for the churches. I am the shoot and the offspring of David, the bright morning-star.

<sup>17</sup> And the Spirit and the bride say, Come! And let him that heareth say, Come! And let him that thirsteth come! Whoever will, let him take the water of life freely.

<sup>18</sup> I testify to every one that heareth the words of the prophecy of this book, If any one shall add to them, God will add to him the plagues that are written in this book;

<sup>19</sup> and if any one shall take away from the words of the book of this prophecy, God will take away his part from the tree of life, and out of the holy city, which are written of in this book.

<sup>20</sup> He who testifieth these things saith, Yea, I come quickly. Amen; come, Lord Jesus!

<sup>21</sup> The grace of the Lord Jesus be with all.